

# Principles of Successful Church Advertising

\*\*\* CHARLES STEELE \*\*\*

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**PRINCIPLES OF SUCCESSFUL  
CHURCH ADVERTISING**

*Works by*  
**CHARLES STELZLE**

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# Principles of Successful Church Advertising

By  
CHARLES STELZLE

*Author of "Christianity's Storm Centre," "Messages to  
Workingmen," "Boys of the Street," and "The  
Workingman and Social Problems"*



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# Principles of Successful Church Advertising

## I

### WHY THE CHURCH SHOULD ADVERTISE

**O**NE night last winter I went to a suburban town of about twenty thousand, to give an address under the auspices of a Church Brotherhood. Being ignorant of the location of the church in which the meeting was to be held, the drug store across from the station offered a convenient place at which to secure this information.

"Can you tell me where the First Presbyterian Church is?" I asked one of the clerks behind the counter.

"No," he replied, with some hesitation.

Turning to another clerk, he said:

"George, tell this gentleman where he can find the Presbyterian Church."

"I don't know just where it is," the assistant answered, "but I believe that it's about three blocks down this way," pointing in a southerly direction.

To make sure that I would waste no time, a young man who stood on the corner was asked

the same question. He had never heard of the church. Walking up the street, a young woman was politely requested to show me the way, but she, too, was ignorant as to its whereabouts.

Just as I got opposite to what I assumed was the building of which I was in search, a young man came rushing out of a store to drop an awning.

"Say, young fellow," I called out cheerily, "where's the First Presbyterian Church?"

"I'm not sure," he said, "but I think that's it just across the way."

What was the trouble? Was this a new church enterprise, in an obscure part of town, concerning which the community had not yet had time to become acquainted? Not at all. The church was one of the most prominent in the city. It is over one hundred years old. It stood on the most travelled corner of the city, in a beautiful little square. Every street car in town passed by its door. The steeple could be seen from most any point within a mile. But here were five different persons, within three blocks of the church, three of them salespeople in popular stores, and presumably all of them residents of the town, who did not know where this church was.

Probably the pastor of the church, all of its officers, and most of its members, took it for granted that every man, woman and child in town at least knew where the church could be found,

to say nothing about its services and the things for which it stands.

At first thought, this situation seems unpardonable. But general experience and practical experiment have proven that about the same condition exists in nearly every city and town of any size in this country. Most men outside the Church are ignorant of the location and especially of the work of particular church enterprises in the cities in which they live.

It is not so much a question as to whether a man can find a place to worship, when he desires to go to church, as it is whether the Church has done its full duty in acquainting him, first, with the fact that he *must* go to church if he would get the most out of the Christian life, and, second, that here is a church which can help him develop the best type of manhood. For how can men be expected to go to a church of which they have not heard, and how can they feel that that church has the message which they need, unless this fact has been repeatedly made plain to them?

The burden of this matter rests upon the Church—not upon the man outside the Church. For, be it known to all churchmen,—there is no specific command in Scripture for the non-Christian to attend the Church. There are many commands which have to do with church attendance, but all of them refer exclusively to the Christian. It must be quite evident, therefore, that the



Church is placed in the position of a solicitor—an advertiser—who must so attractively and so convincingly present his proposition, that it will appeal to those who have a perfect right to buy, or not to buy. In other words, there is no particular authority vested in the Church, which gives it the power to insist that men should come into its organization, unless they have, by virtue of their confession of Christ, already committed themselves to the cause which the Church represents.

But even in such a case,<sup>B</sup> there is no reason why men must select the Church in order to give expression to their Christian aspirations. They have the right to start a church of their own, or they may find some other organization which they believe will meet their needs. In any event, it is quite possible to fulfill Christ's command concerning the gathering together of believers, and not become identified with recognized church organizations as they are represented in the various denominations. The point is to make men see that the Church, as it is organized, governed, and attempting to help men towards God and to fulfill their duty towards their fellows, is the best organization with which they may become affiliated.

It is largely because the Church has failed to appreciate its obligation in this respect, that it has not won the masses. It has been generally sup-

posed that all that was necessary, was to open the doors of the Church, and then leave it to the people to find out what there was beyond those doors.

While protesting against the interference of the state, and insisting that they do not depend upon superstition or ecclesiastical authority to secure a hearing, nevertheless, some churches have quite unconsciously relied upon these influences of former days and other lands, to bring the people within the influence of their ministry; and they have been surprised because the people have not come.

Whether it was so designed, and whether the Church has awakened to the situation or not, this fact must be reckoned with: the Church has no monopoly of Christianity: it is in sharp competition with other forces, which insist that they have a right to speak with as much authority as the Church. It doesn't matter whether their claim is actually substantiated by the facts. If it is, then it rests with the Church to prove to men that while this may be true, the Church gives and has always given, the best and highest expression to Christianity. If it is not true, then it still rests with the Church to tell men so in the most effective manner possible.

It will be agreed that the Church is not being given the credit to which it is entitled, with reference to its history and its present achieve-

ments. It is plainly the business of churchmen to make these known to the world, so that the kingdom of Christ may be enlarged, and so that God may be glorified in the telling of the story. This involves an advertising campaign which must be worthy of the importance of the situation.

The Church should advertise so that the world may know that its adherents are not ashamed of its work. The impression made upon many minds is that there is less enthusiasm in the propaganda methods of the Church, than there is in either a political, an economic, or a purely business advertising campaign. To engage whole-heartedly in a movement which shall reveal to the world that the Church actually believes in itself and in its mission, will do much towards making men understand the real power of the Church as a world influence, and as an influence in individual men's lives.

The Church should advertise because men must be reached where they are. It is the man who is outside of the Church who most of all needs the message which the Church has to give. It is incumbent upon the Church to take the Gospel to men, whether they come to church or not, but it is desirable that men should go to church. Obviously, the Church must employ the media which will give it a point of contact with those outside and away from it. It must use the agencies or

the methods which will bring it close to the people and through which it may tell its story.

There were no newspapers in the times of the Apostolic Church, neither were there the facilities for publicity which are found on every side in this twentieth century. If they had been available, it is altogether likely that the disciples would have employed them. As it was, Paul wrote the epistles with considerable inconvenience, and caused them to be sent throughout the Church, by special messenger. At a great sacrifice, the preachers of earlier days went about to tell their message, in hall and street, and from house to house. The prophets would to-day be denounced as most sensational in their methods of attracting men's attention, in order to present their teachings. There probably has never been a preacher in modern times who has dared to be as "advanced" in his methods of advertising as they were. But the Church would do well to catch something of the spirit of these prophets, even though it does not follow all of their methods.

The Church should advertise because the method is successful in legitimate business enterprise. To narrate the story of modern business advertising would seem like a fairy-tale. Suffice it to say that the successful principles which have been discovered in this experience will be dealt with in their proper place in this

study. If the Christian men in the Church have found this method so successful in their commercial life, what unanswerable objection can be brought to bear against the use by the Church of these same methods? Isn't Paul's principle of becoming all things to all men that by all means he might save some, applicable to this enterprise?

But the Church must advertise, because it is slowly but surely losing ground in our great centres of population, which are inevitably to dominate the nation. Indeed, from all parts of the world, there come stories of losses in membership, either comparative or actual. In the face of this, dare the Church sit back and leave untried a single method which may win men to Christ, provided that this method be legitimate?

Finally, the Church should advertise because of the greatness of its commission. "Go ye into all the world, and preach the Gospel to every creature," are the words of command which have come from the Master. To fulfill this command does not mean that Christian men are to confine themselves to the methods of those who first heard the commission. This task calls for the consecrated talent of every child of the King. It demands the utilization of every method which will help proclaim the glad tidings in such manner that men will be attracted to Him who has sent us on this glorious mission, and to the Church

which has been His truest representative in the world, through many generations.

There are countless ways in which the work is to be done, and many agencies through which it is to be perfected. We shall treat of the Church as the agency, and of advertising as the method through which it will operate, both in bringing the Gospel to men, and bringing men to hear the Gospel.

## II

### THE PSYCHOLOGICAL ELEMENT IN ADVERTISING

**S**UCCESSFUL advertising is a science. If it were possible to get at all the facts, it would be a comparatively easy matter to tell why a particular advertising campaign had either produced the desired effect, or why it had miserably failed.

One cannot always secure this information, excepting in a very limited way, because the influence of an advertising campaign is usually so extensive, and the elements dealt with so diverse, that the data for this study must necessarily be very meagre. But enough has been learned from practical experience to demonstrate that advertising, or the power to make men think and act in accordance with the wishes of the advertiser, is based upon well-defined principles, which are coming more and more to be understood.

Obviously, the first thing necessary is to secure the attention. The limitations of the human mind are such that we hear, but do not understand; we see, but we do not perceive. It is amazing how true this is, even in the cases of those whose powers of perception are supposed

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to be fairly well developed. So many things constantly press themselves upon us, that most men have unconsciously schooled themselves to notice comparatively few. When one further considers the natural limitations of the power of the eye to take in surrounding objects, or even those directly in front of us, it becomes easier to understand why so few things come within our notice at a given time.

Some time ago I watched a throng of people leisurely passing an exhibit, part of which extended nearly to the ceiling. The exhibit attracted considerable attention, but I noticed that not more than one in ten, even among those who stopped to examine it, looked above the range of a straightforward vision. Few people will raise their eyes above a very slight angle, in looking at an ordinary advertising sign, unless the circumstances are unusual, or the location especially prominent.

It is important, therefore, that an advertisement should be so placed that it may be quickly and easily read. This applies also to styles of lettering and illustration. If there is an element of familiarity about it, so much the better. The mind travels most easily from the known to the unknown. Words and phrases should at once convey exact meanings. If the understanding is not immediately appealed to, the attention will be lost. Try to tell as much as possible of your



SYSTEM for SEPTEMBER—ADVERTISING SECTION

Usually one stenographer takes the notes of four persons.



Do three of your men stand around while one tries to think of what he wants to say.



do all think and dictate at the same time

and



let this same one stenographer write the letters of all and have them ready to sign at quitting time?

## The Edison Business Phonograph

saves the time of high salaried men, increases their letterwriting capacity, improves their diction, gives them more time for other duties, equalizes the work in the typewriting department, insures perfectly written letters and decreases the cost of correspondence.

If there isn't a dealer in your city; write to us for full information.

We want dealers in all localities not yet covered to handle the Edison Business Phonograph. Exclusive territory and liberal terms to office appliance men. Full particulars on request.

**Edison Business Phonograph Co., 200 Lakeside Ave., Orange, N.J.**  
 New York, 10 Fifth Ave. Chicago, 301 Wabash Ave. (next to Auditorium)



An illustration telling the advertising story.

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story in the first word or the opening sentence, or better still, if an illustration is employed, have the picture do it.

Most advertisers make the mistake of trying to tell too much at one time, thus setting up a number of counter attractions, which are almost as fatal as though the attractions were being offered by their rival. Every additional item, which is advertised in connection with the main subject, takes away just so much interest from the principal object which it is desired to bring to the attention of the public. Many churches are so limited in the amount of money which they have to spend for advertising purposes, that they feel that they must tell their whole story at one time, thinking that this is an economical way of advertising. When the reader has gone through the list of meetings, there remains in his mind only a confused jumble, and he is unable to tell very much about any particular meeting. There are occasions when all the departments of the church's work should be talked about at one time, but not when one is trying to advertise a special service. At such a time, every other item should be eliminated. The attention should be focused upon just one thing, and that in the briefest manner possible.

One of the most popular methods of advertising in every city which affords the use of electricity, is the flashing of electric signs. These

are so arranged that they automatically burst upon one's vision, and then as quickly disappear. The principle employed in this method is that of contrast, in order to attract attention. This principle may be applied in a small and more modest way in any kind of an advertising campaign. The human mind is stirred by a change. It becomes tired of a monotone, and soon becomes drowsy under its influence. Mothers employ this method in putting their children to sleep. Preachers sometimes do it, unconsciously. Advertisers frequently do it, ignorantly.

No one method of advertising will long continue to attract attention, no matter how good it may be. Even the flashing of the electric sign soon loses its effect upon the man who becomes familiar with it. Neither should the advertiser confine himself to a particular style, excepting as shall be hereafter designated. In any case, there must be constant freshness of appeal.

When an advertisement is placed with those of others of the same kind in a newspaper or any other advertising medium, it should be so produced or set up, that it will form a contrast with those about it. It should stand out with some individuality. Care should be taken, however, that the contrast is not so great as to produce an inharmonious effect.

The successful advertisement speaks in different accents. It shouts its headline to attract at-

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tention. As the reader comes nearer, it reduces its tone, and when he comes close, it whispers its

THE NEW YORK TIMES, MONDAY, SEPTEMBER 21, 1926

The image shows a dense grid of newspaper advertisements from The New York Times, dated Monday, September 21, 1926. The ads are arranged in a grid-like fashion, filling most of the page. Each ad is enclosed in a thin border and contains text for various services and properties. Notable ads include:

- ELMHURST HEIGHTS**: Real estate advertisement for a building in Elmhurst Heights.
- MIDWOOD MANOR**: Real estate advertisement for a manor in Midwood.
- The Palmerston**: Real estate advertisement for a property at 184th St. & St. Nicholas Ave.
- Verona**: Real estate advertisement for a property at Madison Ave. and 43rd St.
- ALL LIGHT**: Real estate advertisement for a property with 4 rooms, priced at \$16, \$17, \$21, \$5 rooms, \$21-\$22.
- BEST VALUE**: Real estate advertisement for a property with 4 to 10 rooms, priced at \$200 to \$1200.
- Terminal Building**: Real estate advertisement for a building at Park Ave. and 43rd St.
- Georgian Court**: Real estate advertisement for a building at 127-435 Sherman Ave., Manhattan.
- SONOMA APARTMENTS**: Real estate advertisement for a building at 23rd St. and 1st Ave.
- THE HANOVER**: Real estate advertisement for a building at Park Avenue, Cor. 82 St.
- THE HAROLD**: Real estate advertisement for a building at 100 West 11th St.
- HOTEL ST. PIERRE**: Real estate advertisement for a hotel at 11th St. and 1st Ave.
- Murray Hill Apartments**: Real estate advertisement for a building at 127-435 Sherman Ave., Manhattan.

A page of newspaper advertising set up, on the whole, in an attractive manner, but no one particular advertisement standing out conspicuously.



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disposition, are being appealed to. Therefore, every attractive element which can possibly be employed should be enlisted. The general style of the production, the character of the type, the color of the ink, the quality of the paper, may produce a combination which is truly artistic, or it may result in a job which will drive the esthetic-minded individual into distraction, and maybe still farther away from the Church. Some people may not be able to tell why they dislike the appearance of the advertisement, but it will have the same effect. There is a Chicago candy manufacturer who has an electric sign in front of his store, which is so constructed that the changing light which seems to run around the outside of the sign, suggests a jumping rat. No doubt this sign attracts attention, but it probably brings him very little business.

The emotions should be appealed to, especially in church advertising. There is no particular drawing power in the statement that "the Rev. John Smith will preach in the Emmanuel Baptist Church on Sunday night," unless the minister referred to has so great a reputation that the mere announcement of his name will kindle in the hearts and minds of men a sufficient amount of enthusiasm, because of various emotions aroused, to attract an audience which must be composed of persons of different temperaments. If Mr. Smith really has ability and can deliver a

message which people should hear, something should be said concerning it ; tactfully, but with all the emphasis of which it is worthy, and in as many different ways as can be invented. The subject of his address should be given, and if there are any other features in the service which would be likely to attract, they should be mentioned. This applies to advertising any kind of church work.

When a church advertises a musical service it makes use of this principle, and naturally wins those of an artistic temperament. When it advertises a Free Dispensary it touches another chord of human sympathy. When a Penny Savings Bank is exploited, still another emotion is aroused. Thus, in the average wide-awake church, there are enough bases of appeal to the outsider to attract the attention of most people in a given community. Each story will find its response in a peculiar set of people. The more numerous the emotions appealed to in a single advertisement, the greater will be the response to that particular advertisement, although care should be exercised that conflicting emotions are not aroused. For instance, it should not be advertised that a musical service has been arranged at very small financial cost, hoping thereby to attract both the musically inclined and those who are excessively penurious.

Such a musical service may be advertised as

## The Psychological Element in Advertising 27

in *Figure I*, so as to arouse curiosity, sympathy, wonder, pride, admiration, religious feeling, besides the interest which such a service would naturally hold for those who cared simply for the music.

---

### ALEXANDER HAMILTON

The world famous blind tenor  
(Pupil of Jean DeReske)  
Will conduct a

### SONG SERVICE

at the

### FIRST CONGREGATIONAL CHURCH

Main St. and Second Ave.

on

SUNDAY, NOVEMBER 8TH, AT 7:30 P. M.

---

Mr. Hamilton is a native of our city. He lost his eyesight in a Pennsylvania coal mine when a young man. He is the great grandson of the famous statesman whose name he bears. In spite of very great obstacles, he finished his musical education, and has appeared before the crowned heads of Europe.

Thousands have been inspired by this sweet singer of gospel songs.

---

Mr. Hamilton will sing, by request,  
"The Old-time Religion."

---

(*Figure I.*)

It is a psychological fact that whatever interests or excites a number of separate individuals will interest or excite them still more when



brought together. Hence, any method that will make people talk about a particular advertising proposition when they meet socially, will add to its effectiveness. The object should be to put into an advertisement, whenever it is possible, not only that which will interest the individual as such, but also that which will mean something to the community as a whole.

It rarely happens that an advertisement which has appeared for the first time, no matter how good it may be, really accomplishes very much in direct results. The effectiveness of an advertisement depends upon the frequency with which it is brought to our attention. How often the same advertisement should appear in precisely the same manner must be determined by circumstances, but the same subject must be presented many times before there will be a perceptible movement on the part of the public. Church workers are often disappointed because there is usually so small a response following the distribution of a few thousand tickets advertising a special meeting. It is the steady, rhythmic blow that counts. A pugilist once told me that he always tried to find his opponent's weakest spot. Then he showered blow after blow upon it. At first there appeared to be no effect, but soon the blows would begin to tell, and finally his opponent would collapse as the result of this persistent punishment.

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To prove the force of this principle, the superintendent of a rolling mill had suspended from the crane above a great steel ingot, and close to it there was swung on the end of a piece of string a light cork. Gently swaying the cork, he struck the ingot a blow, but he seemed to make no impression upon the piece of steel. But he gave it blow after blow, as the cork rebounded to his hand, until, after a while, the ingot seemed to shiver, then it moved slightly, and soon it began to swing with the cork, conquered.

The successful advertiser works hard and long to create an atmosphere which will be favorable to his business. After this has been secured, and the interest and confidence of the public have been won, the rest is comparatively easy.

I once asked a class of about fifty college students :

“Suppose that you should wake up some morning and realize your need of a bath—what kind of soap would first suggest itself to your mind?”

“Ivory Soap!” shouted nearly everybody in the room. A few said “Pear’s Soap.”

“What makes you think of Ivory Soap?” I inquired.

“Because for years I have been seeing the advertisement of Ivory Soap in the magazines,” one answered, for the class.

All this time the manufacturers of this brand of soap had been creating a sentiment in favor of their soap, so that when the occasion should come for the use of this article by these students, theirs was the brand which first occurred to them.

If one were to mention the "Rock of Gibraltar," or "57 Varieties," there would be no difference of opinion among the reading public as to what was meant, and what each represented. It has been the object of these advertisers to so persistently bring their business before the public, that when men thought of their kind of goods, they thought only of their particular brand or company.

The Church must go into the business of advertising in the same way. It should keep at it, systematically creating an atmosphere in its favor by persistent advertising, so that when the Sunday morning dawns which makes that heretofore indifferent man resolve that he will go to church, he will think simply of *one* church—the church which has for so long a time been presented to him that it has indelibly fixed itself upon his mind. There is only one church for him. He can hardly resist going to it. It may seem that this method means hard work and the expenditure of much money, but in the end it will be the easiest and the cheapest method, if one really means business.

A man naturally makes up his mind slowly to do a certain thing. He gradually brings himself to the point where he acts in the matter. Influences have all the time been at work which were molding his thought and opinion, although he may have been quite unconscious of the process. Suddenly he seemed to completely change his mind, but this was merely the outward manifestation of an inward growth. An unusual advertising campaign may bring immediate results, but it must overcome this natural law by which most minds are influenced. Even under such circumstances it may have the advantage of others' efforts in the same direction, or there may have been a previous experience of which even the man moved may have been partly unconscious, which helped determine his action.

Thus, in matters of religion, a man's youthful experience, or his mother's early solicitous care, may culminate in his taking a stand for Christ, which seemed to have been brought about in a great hurry. Sometimes, during an evangelistic campaign, many persons come forward and profess religion, who were really prepared for the step by the long-time teaching of a faithful pastor. The evangelist frequently gets credit for work which was actually done by the minister. The normal and usual method of changing men's minds, therefore, is by the slow process which nature has prescribed. The advertiser must not

lose sight of this very important factor—the element of time.

Why men so long resist an appeal depends largely, of course, upon the individuality of each man. Man is controlled by so many factors, that there is a constant struggle as to which will gain the supremacy. There may be a strong desire to go to church, but another element enters in, which sways him more powerfully than the first, with the result that he is overmastered. The only way in which to overcome the resisting elements is to have the desire to go to church so persistently and so persuasively presented that this desire will finally conquer. For this reason, the claims of the Church upon men should be constantly brought home to them. The oftener we can make a man think of going to church, the easier it becomes for him to finally do so.

Men move in crowds. But usually the crowd moves towards destruction. It is rarely constructive or uplifting. Its tendency is downward, towards the barbaric elements in human nature. This makes it all the more difficult for a man to step out and fight his battles. While under the influence of the crowd, his mind becomes a part of the mind of the mass, which makes him think and act differently than he would as an individual. There is a sort of collective mind, which has in common some very ordinary qualities. Because of this, the crowd can never ascend to the heights.

## The Psychological Element in Advertising 33

of the high-minded individual who may be one of its members, nor can he live out the ideals which he possesses.

It is the function of the Church to call out the individual from the influence of the crowd, and give him an opportunity to develop the best that is in him. This may be done by the powerful and attractive presentation of truth. Therefore, advertising may become a very important department of Christian work, because, rightly understood and properly employed, it may become a most efficient method in helping men towards Christ and the Church.

### III

#### PRINCIPLES OF ADVERTISING

**B** **I**T is of prime importance that you become familiar with the people in the community, for the advertising methods employed will depend upon whom you are trying to reach. The method that will attract the upper classes may not win working-people, and, vice versa. Although, on general principles, the style of advertising that wins the masses will usually attract the classes. But in advertising a particular church, one must of necessity plan for the local constituency, as the average church must depend upon a comparatively limited number of people to work with. **E** This, however, has its advantages, because it will greatly simplify one's operations, and after the field has been mastered, and scientific methods are persistently applied, practically every movement will have a positive effect.

It may be well to thoroughly canvass the neighborhood before an advertising campaign is entered upon, finding out how many persons in the parish do not attend church, and just what their church preferences may be. Secure the names and addresses of every individual in the

district, their places of birth and occupations, and such other information as may be secured without seeming to intrude upon their privacy. Frankly state that you are making a religious census. This has become so common in many cities that few will object to answering questions which are tactfully put.

The city directory will furnish the names and addresses of the heads of families, and for a men's club campaign this will answer, but the fuller information secured through a personal canvass justifies the necessary time and expense put upon it, as you will then be enabled to concentrate upon those who are not identified with another church, which plan is rarely possible if the city directory alone is depended upon.

The second step is to put one's self in the place of those who are to be reached. It is not always a simple matter to do this, because the average minister, who in most cases will have the campaign in charge, is so accustomed to look at the affairs of the Church from the Church's view-point, that he cannot always understand how the outsider views it. The best way to find out what the people think, and why they do not go to church, is to go among the people themselves and talk to them. Study the needs of the man outside the Church, and with open mind, try to discover why he fails to see his need. Find out what are the forces with which your adver-



tising must compete, and what there is in them that attracts men. Simply to say that it is "sin," and nothing else, is to beg the question and is hardly fair to vast numbers of people who are honest in their attitude of indifference towards the Church. There is usually some other definite reason for a man's unwillingness to go to church. In most cases a man's refusal to identify himself with the Church is due either to ignorance or prejudice, with reference to its terms of admission, its constituency, its form of government, or its doctrines. Each of these items readily lends itself as a subject for publicity, and if they are skillfully handled, may remove obstacles which have long stood in the way of church attendance, on the part of sincere men and women.

A third important point is to secure all the information possible concerning the Church, which will make good "talking points." The details of such information must depend largely upon local conditions and the people's needs. If it is an institutional church, one will have an almost unlimited basis of appeal. But even the churches operating on the old lines may present powerful arguments. The very best way to secure this matter is to get it from the people who are already in the Church. It might be a good plan to call together a group of the members of the Church and ask them to tell, very frankly, what there is about the Church which won and still at-

tracts them. Possibly one can get a large number of people to write out such information. Such a course will not only provide abundant material for campaign purposes, but it will have the effect of stimulating the membership to appreciate their privileges as church-members. Probably the minister will himself be surprised to discover the elements in his church life and work which are most effective in attracting folks. The minister may add the larger benefits of the Church, in history and in present-day life.

This material should be gone over carefully, until one gets into the very atmosphere of it. The men and women who have given the benefit of their experience will stand out against the multitude of people beyond, until they will seem to melt into the mass, for their needs, their hopes, their aspirations, are those of the multitude. What has won them, will win others.

Then follows the process of analysis. Out from this material one must select the principal points to be emphasized. Sometimes it may be just one point which is to be "played up," using some of the minor points for arguments. The principle of selection must be that which will make the advertisement attract the attention, create a desire, convince of need, and decide for action. It is interesting and profitable to note, in this connection, that the vast majority of people are partial to the Psalms in reading the Bible,

principally because it is the result of human experience. "This poor man cried unto the Lord, and the Lord heard him," is a personal testimony, the value of which the advertiser must appreciate. The experiences and needs of thousands of years ago with reference to men's moral and spiritual natures are still the same. This fact has given preaching its power in all generations.

**B** — Enthusiasm is a valuable asset for the advertiser. In business life it counts to a remarkable degree. Every church worker knows how much it means in a public meeting. It is really the most important element in a propaganda of whatever nature. It must enter into a church advertising campaign to such an extent that outsiders will come to believe in the Church because its exponents are on fire for it. Enthusiasm is highly contagious. But so is its counterpart. No advertising campaign can succeed if the manager and his assistants are not constantly alive. The spirit of enthusiasm in the minister and in the membership of the Church will do more to attract the outsider than any other human element. If it is found in the Church, it is bound to find its way into the Church's advertising. But if it is absent in the Church, it cannot long be seen in its publicity material. However, the expression of it may be cultivated, both in the membership and in the advertising. Some

church folks have been afraid of its development, because they feared that it might detract from their dignity. But genuine enthusiasm need not be boisterous nor in any way unseemly. The object to be attained is to make men see that the church people themselves are intensely interested in their work, not only for their own sakes, but principally for the sakes of others, for whose chief benefit the Church is really being conducted.

✓ The spirit of optimism is closely allied to that of enthusiasm. The successful advertiser is confident that he will win, before he does win,—at least, you would get that impression from his advertisements. Many men outside the Church believe that the influence of the Church is waning, and that it is a question of only a comparatively short time when the Church itself will fail completely and go out of existence. Optimistic advertising, based upon actual facts, showing the real and growing influence of the Church, even though this influence may sometimes be differently manifested than it was in former days, will do much to attract men to the Church. No one likes to be identified with a losing proposition. That the Church is winning out must therefore be made very plain in one's advertising. It must not be an appeal to men to come and help save a failing institution. Such advertising never grips.

The spirit of expectancy will do much towards bringing people to the Church. To have confidence in one's enterprise will beget the confidence of others. To believe in the people will cause them to believe in you. "According to your faith, be it unto you," is a good advertising principle. It is this element in human nature to which the commercial advertiser constantly appeals, because we are always seeking that which will give pleasure or relief. Surely the Church has an unusual opportunity to satisfy this hope for better things. It has the remedy for sin, and sin is universal. Therefore its advertising must appeal to the largest constituency. Were a modern patent medicine concern to advertise a "Cure for Sin," in its usual style, it would result in more inquiries than have ever come from any other advertising campaign, because men are seeking this remedy as for nothing else. Way down in the human heart there is the ever-rising desire to forsake sin and "be good." The Church can help men in this desire. Its remedy is certain. It may not always be an easy matter to accept it, but men have done harder things and suffered greater hardship in order to rid themselves of lighter burdens, and once clearly understood, more of them will embrace the cure for sin which the Church offers.

The real reason why most men do not come to church to avail themselves of this wonderful

opportunity is because they do not quite believe that the Church can "make good." To give the proof the widest publicity in such terms and with such persistency that men must believe, is the secret of success of the popular evangelist and preacher. An advertising campaign in this particular, based very largely upon the methods employed by a business concern, will have the effect of leading large numbers into the Church, because everywhere men are hungry for the truth which will make them free. Few persons expect to be "lost." All have the hope of heaven. They cannot always tell why or how, but it is this spirit of expectancy which should give the Church the chance to bring the question out into the open, and fairly and frankly discuss it, so that men may see where they actually stand in this respect.

The natural impulse is to do that which is shouted at us. Most men are obedient servants. They prefer to be led rather than to think out things for themselves. The direct command is therefore an important element in advertising. The average man does not respect a church advertisement or any other kind, which begs and implores him to do something, either for himself or for the advertiser. He admires the strong, virile element,—the hearty, masculine voice. "Do it now" has become a favorite motto in many offices, and the phrase has undoubtedly

influenced many a man to prompt and immediate action.

That the direct command is extensively used by general advertisers is noticeable by examining any of the periodicals which carry advertising matter.

Following are a few of the headlines which appeared in a recent issue of a prominent magazine:

*Have Your Boy Learn a Trade.*

*Build a \$5,000 Business.*

*Systematize Your Own Powers.*

*Write Me To-day.*

*Learn to Write Advertisements.*

*Make Your Contracts With Publishers  
Through Me.*

*Wait For the Business Show.*

*Systematize Your System.*

*Keep Track With Tacks.*

*Make Yourself Known.*

*Don't Be a Slave to Your Lawyer.*

*Buy Desks Direct From the Factory.*

*Build Up a Business of Your Own.*

*Trace Your Freight.*

We listen to the voice of authority. Therein lies much of the power of the Catholic Church. Men are literally commanded to do certain things, and they do them. This Church speaks

with the voice of authority, and men obey. This applies not only to those of weak minds, but to some of the noblest characters who have ever lived.

It is therefore desirable to cultivate the feeling that the Church speaks with warrant concerning the subjects which are being advertised. There must be the development of an "atmosphere" of authority, to which reference has already been made, so that men will accept without very much question, the statement put out by a particular church. For, after all, we hesitate to obey those whom we do not respect. When this atmosphere has been created, men will be eager to listen. They will accept pretty nearly whatever comes from such a source, because they have confidence in it.

But while men are so easily influenced by the voice of authority, they will rarely admit it. They prefer to be considered as independent citizens, with both the ability to think, and the power to carry out their own thoughts and ideas. They imagine that after all the initiative comes from themselves. This is in many respects most desirable, and the wise advertiser, like the wise parent and leader, will cultivate this characteristic. The best commander is he who does not seem to command at all.

Persuasiveness is an important factor in successful advertising. Not the weak pleading of



the sentimentalist, but the strong, clear argument which appeals to the reason, and convinces the mind. Couched in language which has in it the elements found in the effective sermon, men will stop and read. After all, the best kind of advertising material may be found in the preacher's habitual work and study, if he only knew it, and had the ability to get it out of its churchly environment, and into the minds of the men who do not attend church. Clothed in the language of the every-day man, and read in the mediums employed by the up-to-date advertiser, the preacher's message must have its influence, for he is by profession a "persuader of men."

A study of the best advertisements in magazines and newspapers will at once reveal the element of sincerity. The openness and transparency of the advertising talk appeals to the average man. He feels that the advertiser is not trying to trap him. His suspicions are not aroused by extravagant claims. There is no attempt to make a man feel that he is getting something for nothing. There is just the straightforward argument which one would use in talking to a man face to face. The advertising writer seems to take the reader into his confidence, but without appearing to be doing the "dear brother" act. He is personal in his appeal, but he does not presume upon his brief and limited acquaintance.

All of these characteristics are equally applicable to church advertising. The people in the community should be made to understand that the Church is an enterprise which is conducted for the benefit of the neighborhood, the city, the country, the world, in just this progression. This enterprise involves a responsibility and an opportunity which should be mutually shared by all who believe in the work that the Church is attempting. An invitation is extended to all such to have a part in this work, upon a democratic basis. Such an appeal may be dignified and courteous, and, with sufficient elaboration, and a systematic presentation, should secure the confidence of the man whose place is in the Church.

③ Church advertising should be positive—no negatives, no comparisons with other denominations, and very little if any reference to other social or religious forces. All around there are rivals for the hearts of the people, some of which are working just as hard as the Church, but none of which can possibly offer all that the Church may give. To mention these enterprises is to call attention to them. While there are rare occasions when other agencies must be referred to, it is better, as a rule, simply to deal with the principles which are involved. Advertising should be constructive, not destructive. An advertising campaign is never fought and won on

negatives. The man who wins out is he who can put up the best "talking point." Do not waste time telling about what others fail to do—prove by doing it that your enterprise is better than any other. Leave the explanation and the apology for the other agency.

The church advertisement should be definite and specific. Do not indulge in generalities. They convey no meaning to the public. Some advertisers can afford to spend time and money to merely exploit a name, without using an argument. The publicity given the name will undoubtedly help to bring business, but an added argument would bring more business. It is not necessary to print a long, dry-as-dust statement, going into many details. Sometimes a single sentence will convey the very strongest argument. However, it would be a mistake to advertise your church as "the best church in town." It would be kinder and really more effective, to say, for instance, that your church is "a homelike church." It would be better still to give some reasons why it is a homelike church. Its constituency, its government, the character of its services, the subjects discussed, its social life, and other local features, would furnish an argument to prove the statement. A minister cannot very well say much about himself in the ordinary church advertisement, but as he is usually the most prominent feature in

church life and work, he should be presented to the public in every legitimate way. One way to overcome this difficulty is to have the Men's Club or some other organization in the church become responsible for the advertising, relieving the minister from much of the embarrassment which would follow the exploitation of the leader of a church enterprise. Never fail to give the location of the church. It doesn't matter how long the church may have been in existence, there are sure to be a large number of people living in town who do not know where it is, and there are usually a number of strangers who should be reached. The hours of service should be plainly indicated. It is not sufficient merely to say that "services will be held morning and evening."

One of the chief objects of an advertisement is to give information. It should therefore be newsy. It must be seasonable. There are certain kinds of advertising which are better adapted to some parts of the year than they are to others. The use of bill-boards, for instance, is not so effective in cold weather as it is during the warmer months, for people will not stop to read when to stand still outdoors means to suffer. Advertising should also be appropriate to the time of the year, in respect to holidays and celebrations in the Church. A little ingenuity will easily work out special plans and fitting styles.

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While advertising matter must be bright, cheery, interesting, it is better, as a rule, to avoid humor. The straining after this element usually results in a decidedly flat effect. It makes the advertiser ridiculous, and often exasperates the reader. This is not always the case, to be sure, but it is safer, especially for the amateur, not to experiment with a funny paragraph, or a comical picture. Particularly must this be true in advertising the Church. It rarely pays to try to be clever, or smart. It certainly must never be said of church advertising that it is impudent. Coarseness never pays, either in method or in appearance. The church advertisement should always be refined, even when prominent. It must never force itself upon people in an objectionable manner. It must be considerate of others' feelings, especially the esthetic feelings with reference to publicity, which are often so sensitive. When it becomes known that the advertising matter being sent to a certain individual has become a bore, it should at once be discontinued. To make another responsible for returning matter sent by mail or express or in any other way, is an imposition. The advertiser must assume all responsibility, and should never force upon anybody advertising matter that causes embarrassment or trouble of any kind.

B / It must be remembered that mere publicity is not necessarily advertising. A church may get

a great deal of publicity which does not help it in the least. To advertise means to "advert" or "turn to." Certain kinds of publicity turn "from" instead of "to." Therefore it is not so much a question of making a church known, as it is to make the church favourably known. This is true advertising.

E✓

## IV

### THE PERSONAL ELEMENT IN ADVERTISING

**I**N the deluge of advertising matter that comes to your desk, it is only that which is "different" that escapes the waste-basket. In hurriedly reading your newspaper or magazine, it is only the advertisement that stands out with some individuality which receives attention.

The church advertisement is at still another disadvantage, in that while commercial advertising is supposed to offer unusual opportunities to the reader, the average man finds it hard to get away from the idea that the Church is trying to trap him for its own benefit. When he reads the business advertisement it is with the thought: "How much can I get out of it?" When the church advertisement is read he involuntarily asks: "How much are they trying to get out of me?" It is therefore doubly important that church advertising be interesting and unusual.

Most advertising is decidedly perfunctory. It lacks life and personality. The same terms are employed in advertising dress-goods that are used in selling furniture. The phrases are hackneyed. The vocabulary is limited to a few

“shop” descriptions. Nothing about the language employed contains the slightest suggestion as to the real value of the article advertised, nor the purpose for which it is to be used.

To relieve the monotony of the average advertisement, some writers have introduced “outside” material which adds interest and gives information concerning the article advertised.

For instance, a dealer in canned goods recently printed the following :

“The other day we said that American canned fruits and vegetables were cleaner and better than could be prepared in your own kitchen. They are cleaner than almost any cookery you can imagine. And all of them have been so nearly pure that canners as a body welcomed the Pure Food laws that would prevent accidental villains from doing wrong and hurting the market. . . .

Hark back a few years and conditions were different. Canned peaches quite likely were partially sweetened with saccharin and glucose; canned tomatoes were reddened with aniline dye, and everything was hand-packed, which didn't always mean daintiness.

. . . But the sins of the past were not sins of intention, as a rule—but sins of system. The packers of canned fruits and vegetables were never in the evil-intent class.”

What woman, whether she had ever visited



Monte Carlo or not, could resist this description by a department store advertisement writer :

“In front of the Casino at Monte Carlo is a long vista, fringed with palms and covered with beds of little flowering pink-and-white daisies. Who that has been there does not remember them?

“The Millinery Salons this morning are trimmed with these little Monte Carlo daisies, and filled with new spring hats—like those being worn on the Riviera—pure white or white with a discreet touch of delicate color.

“A few of the imported models from such Paris milliners as Louise, Pujol, Carlier, Crozet, Deffontaine and Suzanna Blum have arrived and will be on exhibition with the white hats.

“The ‘Little French Room’ off the Green Salon is in spring dress, too, with a collection of stiff hats—sailors and turbans made of rough straw ; which are both pretty and practical.”

Many department store advertisement writers print daily, at the head of their full page advertisements, about a hundred words of store news, taking the readers into their confidence concerning some phase of life in connection with the store. It may be something about its bigness, its management, its esprit de corps, the story of an unusual development in one of its departments, or some other feature which will give the public a greater interest in the enterprise.

Without engaging in smart wording or funny illustrations, both these methods may be employed in church advertising. Nearly every sermon has in it some historical suggestion or some point of personal interest which may be either local or general, and nearly every church has enough history and a sufficiently wide range of usefulness, to supply material for an occasional "talk" of this kind. The city or town itself will add much in subjects for discussion. Every community presents its own peculiar situation in this respect. To thoroughly analyse the characteristic or predominant feeling in the community will be invaluable in approaching the people through an advertisement. To speak directly to this situation will attract them whether the advertisement be that of a business enterprise or that of a church.

Let us imagine an average church, composed of people of all classes. Planning for four "shop" talks, either in the newspapers or in a series of letters to the families in the community, the talks might be somewhat like the following :

#### TALK NUMBER ONE

You have heard about class spirit in the Church. It has been said that the Church is composed exclusively of the rich. It is undoubtedly true that in certain localities where the rich predominate, they have formed religious organizations composed

of their own class, but this came about largely by the law of natural selection. Whatever may be true of other churches, ours is not a rich man's church. We have in our church one hundred and fifty men. These are their occupations :

Artists.....	3	Drivers.....	2	Jailers.....	1
Bakers.....	7	Druggists....	2	Laborers.....	12
Bankers.....	7	Electricians..	3	Lawyers.....	6
Bookkeepers....	14	Engineers....	3	Longshoremen..	5
Butchers.....	4	Engravers....	2	Machinists.....	7
Carpenters.....	6	Farmers.....	13	Masons.....	8
Clerks.....	12	Grocers.....	9	Physicians.....	4
Dentists.....	4	Hucksters....	2	Plasterers.....	4

### TALK NUMBER TWO

Most folks imagine that there are two or three men in the Church who subscribe all the money that's needed. Let's give you some figures on this subject. They tell how our church is supported. Out of our membership of five hundred, four hundred are regular contributors. You'll be interested in knowing the amount that each pays per week.

Twenty	give	One dollar.
Forty	"	Fifty cents.
Eighty	"	Twenty-five cents.
One hundred sixty	"	Fifteen cents
One hundred	"	Ten cents.

You will see at once that we haven't an aristocracy in our contributors. Ours is actually a church for the people, supported by the people.

Another item—nobody knows, excepting the treasurer and the pastor, what anybody else contributes.

### TALK NUMBER THREE

A church steeple is a mute appeal to heaven for mercy—it isn't a sign of superior goodness on the part of the church-membership. We are banded together because we believe that in fellowship with one another we may be mutually helpful. There's an inspiration in hearing about another's Christian experience. There's strength in the realization that there are five hundred of us who have common religious interests, and that we are affiliated with a million others who belong to our particular denomination. There's comfort in the thought that we, as a church, are a part of the great army of Christians who seek to follow Christ.

But we are organized, principally, for the purpose of helping others. We believe that only in so far as we perform a ministry of love and of service are we justified in continuing our society. Naturally our particular care is our own community. While we are concerned about the people of other sections and other lands, we are interested first of all in the people who are our neighbors. We desire to do what we can to better the conditions in our community, and in this task we want the help of those who believe

in better homes, better schools, better government, and, principally, in developing better men and women.

#### TALK NUMBER FOUR

We have a Men's Club in our church whose field of work is especially with and for men. Not that we do not believe in work for women and children,—these are always considered in our plans—but in the division of the work of our church—and our entire church enterprise is pretty thoroughly systematized in an up-to-date fashion—this particular field was naturally assigned to our organization.

We believe in doing a man's job in a man's way. There are some rather important things to be done by a Men's Club, when you stop to think about it. Let's tell you about half a dozen of the things that we are doing :

We maintain a first-class lecture course.

We conduct a Boy's Club.

We are responsible for the Sunday night meeting.

We run a summer tent campaign.

We help support a down-town mission.

We conduct "shop meetings" at the noon hour in three big factories.

In carrying on this work we do not need a great deal of money. It is rather a question of flesh and blood—real red blood, too. We need

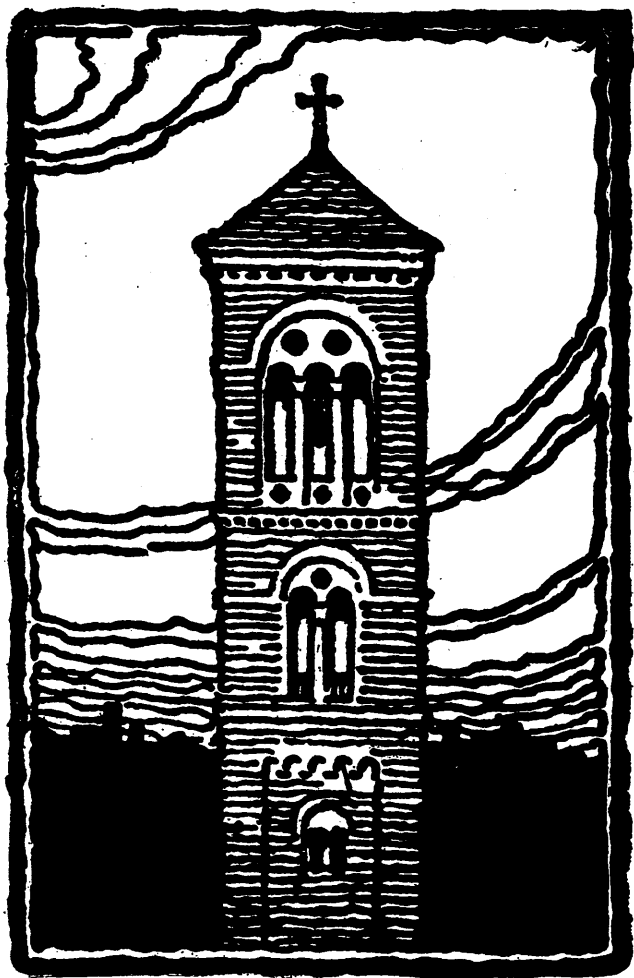
the sort of men who can do things, and who do them because they like to do them. Are you that kind of a man?

There should be an individuality about the appearance of every bit of advertising which cannot be mistaken. While there must be different forms and different styles, there should be some mark of distinction which will at once indicate that the advertisement comes from a particular church. It may be a cut of the tower, or the front entrance, or some other distinguishing feature of the church's architecture, or it may be a striking phrase which applies peculiarly to that church. It may be an emblem, or a combination of letters. This cut should be made in various sizes and in different styles of engraving, so as to be adaptable to any size or kind of printing.



An emblem adopted by many of the Home Missionary Societies of the United States.

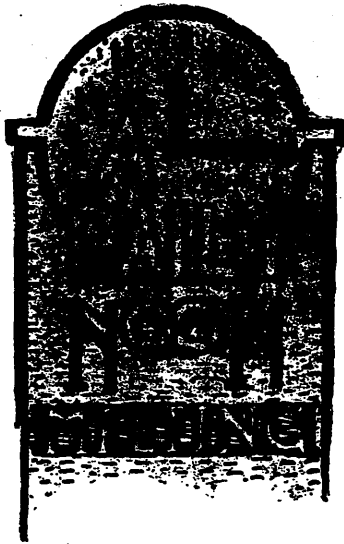
It might be a good plan to adopt a certain color scheme in connection with the advertising,



Tower of the Brick Presbyterian Church, Rochester, N. Y., illustrating the use of some point in the church's architecture as an advertising feature.

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or it may be well to use only one style of lettering for the principal lines in the copy. It will be noted that every prominent magazine and many newspapers have their own style of type, to which they adhere in every issue. Care should be taken, however, not to become freakish. Ex-



Emblem adopted in advertising a daily noon meeting, which indicates the time when the meeting begins.

cellent taste may be displayed in working out such a system as is here suggested, without offending the finer sensibilities of those whom we are trying to attract. If a church builds up a reputation in its advertising matter, it will become



easier, as this reputation grows, to get results from special campaigns, as the people will come to look for the advertising which previously attracted them.

In line with this general idea, it becomes evident that special features in a church's architecture may have a distinct advertising value. A stained glass window, a beautiful organ, a tall spire, an imposing entrance may each become worth their original cost, as an advertising feature.

It is the directness in our appeal that counts. We must make the individual man realize that we are talking to him. To do this, it is necessary to get away from vague platitudes which mean nothing in any kind of advertising. In the letters that we write, we must learn to depart from the common business phraseology. Creatures of convention, and hide-bound by tradition, we are timid about blazing new paths in church advertising, with the result that with rare exceptions, church advertising hasn't changed since the days that the Church began to advertise, and those were the times when it was thought sufficient to simply make an announcement concerning a particular proposition. An important fact to remember in this connection is that the manner in which you commence your letter will often determine its destination—the waste-basket, or the file for future reference.

Get at the subject matter immediately. Begin the letter in the middle—that is, cut out all preliminaries. In approaching a man to sell him a bill of goods, or to tell him about your church, you would never begin as the ordinary man writes his letter. He begins all of his letters in the same way, and he rarely says anything in the first paragraph. Since it is much more difficult to hold a man's attention when you address him in a letter or in an advertisement, why not approach him as you would in personal conversation? Write your advertising matter as you would talk it, and you will not get far away from the personal element. "We-beg-to-inform-the-public" style of advertising rarely makes an impression upon anybody.

In the effort to be original and striking, it is obviously necessary always to be one's self. It is a mistake to attempt to copy anybody else. One may get an idea from another, but in general, the advertising copy which gets at the people is that which has been worked out by careful study of local conditions, and by an application of the facilities possessed by the local church.

② After all, the biggest factor in successful church advertising is the advertiser himself. It is the strong individuality of the man behind the advertisement that grips the masses. It is the man who himself does things that can most

easily make others do them. He must not only respect and believe in his job, but he must have respect for the people to whom he makes his appeal. They must see in him the embodiment of that which he offers to them. The commercial advertiser may fool the people, partly because they never see him. His own character may be at fault, but his goods may be all that he claims for them, and so the people are satisfied. But in church advertising the advertiser must not only be able to produce the "goods" which he advertises, but he must show the people that he is an illustration of what these things will do for them.

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## V

### THE PREPARATION OF ADVERTISING MATERIAL

**T**HERE is a radical difference between writing a sermon, and preparing advertising matter, either for a newspaper or for an ordinary advertisement. The sermon writer is practically sure of his audience to the end. Even though he does not grip the crowd at the beginning, he has a chance to "make good" before he gets through. This is not so with the advertiser. He must grip his audience at the very outset, or else he will lose it. The arrangement of the sermon is such that it naturally begins with an introduction, which is more or less elaborate, and gradually works towards the climax, the strongest part of the address being at the close. For the occasion upon which the address is to be used, such an arrangement is perfectly logical and most effective.

But the advertisement or newspaper writer reverses this order. He places his climax at the beginning, and then he will add as much more as he dares, in elaboration or in explanation,

If his first statement is sufficiently attractive, there is a good chance that the reader will look at the second line. This may be of such interest that he will continue to read, possibly until he has read the entire story. But he may stop at any point in the reading and still have the gist of the thing.

This is especially true in writing for the press, for in reading a particular story in the newspaper, there are a hundred other headlines which are calling for attention, and which are constantly influencing the reader to leave that part of the paper which he may then be reading. The newspaper reporter tries to tell the principal facts in the first paragraph. He then develops the facts which are here given.

To illustrate this principle in reporting a church meeting which it is desired to have the local newspapers print, the following write-up may be suggestive :

## **PILGRIM CHURCH HOLDS ITS ANNUAL MEETING.**

### **NEW PLANS SUGGESTED.**

Two hundred members of Pilgrim Church last night listened to reports from the chairmen of various standing committees at the annual meeting of the church, which was held in the chapel. The statements indicated that the work had been greatly prospered during the year, both in point of increased membership and in the church's finances. Conditions are so

## The Preparation of Advertising Material 65

satisfactory that the meeting decided upon some important developments during the coming year.

Reporting for the Finance Committee, Percy Smith stated that \$6,470 had been contributed for congregational expenses during the fiscal year, an increase of \$1,370 over the preceding year. In addition to this amount, \$2,450 had been raised for the mission boards of the church and for other benevolences.

The pastor's council reported that seventy persons had been added to the membership of the church. They recommended that the salary of the pastor, the Rev. Jeremiah Brown, be increased three hundred dollars, and that an assistant be employed for special work among the young people and the children in the Sunday-school.

It was also recommended that plans for the enlargement of the parish house be secured from a competent architect, and submitted to a building committee, with power to act. The additional rooms are to be used by the Men's and the Boys' Clubs. The following committee was appointed to take this matter in charge: Charles Anderson, William Oliver, Henry Ackerman.

The Ladies' Aid Society reported through its president, Mrs. James Francis. Other organizations reporting were the Men's Club, the Fresh Air Society, the Lecture Course Committee and the Sunday-school. The Rev. Mr. Brown presided at the meeting, Henry Ackerman serving as scribe.

If for any reason it becomes necessary to leave out part of the report for lack of space, it will be a simple matter to cut off the end, as this would not mar the general effect of the report, even though the public does not get all the details. An ordinary advertisement should be written in much the same manner.

One way to write a brief church announcement would be to say:

*FIRST CONGREGATIONAL CHURCH**Seventh St. and Ninth Ave.**REV. JOHN RODMAN, Pastor.**On Sunday, November 22d**at 8 p. m.**The pastor will preach a sermon on**“The Social Obligations of Christianity.”*

A more effective way to write it would be :

*“The Social Obligations of Christianity”**Address by the REV. JOHN RODMAN,**in the**FIRST CONGREGATIONAL CHURCH,**Seventh St. and Ninth Ave.,**Sunday, November 22d, at 8 p. m.*

The idea is to place the principal item at the very beginning of the advertisement.

A business concern spent considerable cash in telling the public about its product, in the following manner :

“A little woman out in Oswego, Ill., tells about her husband having determined to see if he could not make her quit coffee drinking, which he believed to be the cause of her constant neuralgia and general nervousness, brought home several packages of ——— which he had discovered, by trying elsewhere, to be good.”

## The Preparation of Advertising Material (7)

A good advertising writer would have said something after this fashion :

“Neuralgia and general nervousness were brought on by coffee drinking in the case of a little woman out in Oswego, Ill. Her husband discovered that ——— was good in such cases, so he brought her several packages.”

The advertisement should not be loaded down with facts which everybody already knows, nor with language which is clearly superfluous. “Newspaper” English and “Advertising” English, while strictly grammatical and perfectly correct, is not usually the English that is employed in what is known as “Literature.” For instance, one might write as follows :

“It was quite evident that Thomas Billings was a victim of insufficient nourishment—that is, his body lacked the elements of food which it required for its proper sustenance—and there was great danger that unless this discrepancy between what his corporal nature needed and what it received was corrected in the immediate future, the immortal part of him—the part that was superior to all vicissitudes of time and chance—would be torn from its earthly tabernacle.”

Another way to tell the same story is simply to say :

*Thomas Billings was starving to death.*



Unquestionably, the latter statement would make the strongest impression upon the average reader.

Avoid, as far as possible, the use of hackneyed phrases. The advertisement should begin with a statement which immediately tells something of interest. While the style should be varied, it is usually best to use short words and brief sentences. The reading must never become involved. Suspended sentences are a hindrance to quick understanding. In some kinds of advertising it is allowable—indeed, it is an advantage, to depart from this rule, largely to relieve the monotony, but these occasions are rare.

Employ the old familiar words—the strong Anglo-Saxon words, which the working man can understand, and you will be sure to make the other folks understand, too.

While forceful words are to be preferred, one must be careful not to overdo in the use of such words. It is quite possible to mingle grace and force in an advertisement in such a manner, that, like the complements of male and female, they may set off each other, thus making each appear stronger than if they stood alone, and yet creating a harmony which will make a complete picture.

The church advertiser must never adopt a flamboyant style. An undertaker sought to win public favor with the following advertisement:

THE MAN WHO DOES THINGS—AND  
DOES THEM *FIRST!*

—— has a record of ORIGINAL IDEAS—INNOVATIONS—GRATUITOUS FEATURES—as long as your arm. A record that is given to but few men to attain. A record that bespeaks the unquestioned leadership in his profession.

Naturally in the making of such a tremendous success he has his hordes of imitators, as has every man of consequence. Some of these are bold and brazen. Some weak and puny. All are ludicrous—mere reflections of marked ability they don't possess.

WHY THEY HAVEN'T AN IDEA TILL —— THINKS.

THEY NEVER ACCOMPLISH ANYTHING TILL —— SHOWS THEM HOW TO SET ABOUT IT.

Like the rabble following the band, you'll see them! A chuckling, chortling horde, all crying at once—“WE THOUGHT OF THIS”—“WE DID THAT”—“WE ORIGINATED THE OTHER” when, as a matter of fact, YOU know and THEY know there isn't a trace of truth in any of it.

No man is more proud than ——. But it's an honest pride, in the enviable position he occupies. It's a pride without a tinge of conceit—the kind of pride a big, broad-minded man of affairs naturally feels when he knows he is secure in the sentiment of the public at large.

This undertaker's breezy advertising methods probably brought him little business.

The expression in the advertisement, like a good salesman, should always be natural and easy. It should be businesslike and specific. It need not necessarily be original. Originality is good, if it is not forced, but it is secondary to clearness, brevity and naturalness.

Usually, by observing these rules for simplicity, one becomes quite original in writing an advertisement.

An effective way to write some advertisements is to use the sentence-paragraph. This method has the advantage of being easily read and permitting the use of better typographical display.

The reader is led on more easily than if he saw the story printed in long paragraphs. He reasons that he may stop at the end of each sentence, but he usually goes right on to the end. It is easier to write such an advertisement than it is to write long, involved paragraphs. Care should be taken, however, that there is a continuous thought carried from sentence to sentence.

There should appear in the advertisement a sense of mastery—it should create the feeling that the man who writes knows more than he tells in his story. Such an advertisement will inspire confidence. Advertising of this kind can be written only as a man is charged with his subject. He must know the job. He must know it so well, and be so enthusiastic about it, that his individuality will stand out in his writing. If he keeps close to the people, his writing will never get into a rut.

There is a greater variety in the church advertiser's appeal than there can be in a purely commercial enterprise. There may not be as many subjects to write about, but there is a better chance to vary one's style and argument.

A man who really believes in his work and is

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eager to tell the world about it, will never write in a stilted style. There will be a warmth about his writing which will attract the outsider. There will be a freshness in it which will be constantly in evidence. Therefore, an important qualification in an advertisement writer is the complete knowledge of his subject and an enthusiastic belief in it. With such a foundation it will be comparatively easy to write good strong English which will win the crowd.

The chief force in advertising is the man—some *one* man who breathes into it his very soul. Such a man need not swallow a library in order to write good advertising. He will have a message to which the outsider will listen. Logic and facts and diagrams are very necessary in good advertising, but heart interest is of most importance. It doesn't prove anything, excepting that there's a man on the job who has put himself into it, and that's the best kind of proof in favor of church advertising—or any other kind. If you win the heart, the eye will read the smallest type, and the mind is already conquered.

## VI

### METHODS OF ADVERTISING

**T**HE daily newspaper is without any question the best advertising medium for the Church, unless you are seeking to secure the attention of a particular group of people, who may best be reached through a class journal, or unless you want to attract the attention of a limited number of people to a specific proposition. But for general publicity, the newspaper is unexcelled for our purpose. A magazine may have superior advantages for those advertisers who engage in a national advertising campaign, but the church seeks to attract the attention of the people in the city in which it is located. It can best do this through a newspaper which is read by the same constituency that it is trying to influence.

The newspaper has the advantage in appearing every day, therefore it is always up to date. It is read by practically every man and woman in town, and if an item of unusual interest is printed, it is talked about by everybody in the city. The newspaper is sought after by the reading public. It already has the entrée into the homes of the people. It is not looked upon

with suspicion. Indeed, most folks have the utmost confidence in the paper which they welcome into their homes. Therefore it is not necessary to overcome the prejudice of the reader, as might be the case with some other forms of publicity. Newspapers usually have large circulations, some of them issuing enormous editions. The newspapers reach more people than can be reached in any other way.

The average newspaper will print in its news columns without charge, any item of general interest. This is the best kind of advertising—better even than the regular advertising space which is paid for, although the latter has a peculiar value in showing the public that the Church is wide awake.

Sometimes ministers and churches complain about the inaccuracies of the newspaper, but they rarely give the newspaper the slightest assistance in getting the story straight. The reporter is looked upon as an intruder and a nuisance. He may easily be made a most valuable friend by showing him common courtesy. And if the minister will write out the synopsis of his address or sermon and send it to the office of the newspaper, it will prevent the garbling of his utterance, which a sensitive man so constantly fears. Many a preacher insists that the newspaper must come and get his sermon, if they want it, forgetting that the paper can get along without his ser-

mon better than he can afford to have them do so, and even though they actually need it, they cannot always afford to have a man spend nearly the entire evening in his church in order to get it. There may be other sermons to be reported, and the reporter may not be able to write shorthand. Furthermore, the preacher knows best which points he desires to have emphasized in printing his address, which points the reporter may miss entirely, for reasons for which he may be not at all to blame.

Aside from having sermons and meetings reported, the newspaper's advertising columns may be used, or paid reading notices be inserted, which carry to the public special messages of a religious nature. One denomination in the United States has made a selection of a group of newspapers throughout the country, which print regularly an editorial on some doctrinal or ethical theme, and which is paid for by the national body. In some cities the newspapers will be glad to print on Saturdays a bright religious editorial written by an alert pastor. The churches should seek to secure the coöperation of the local newspapers in every way possible, and the minister or advertising manager of the church should be willing to go to considerable trouble in order to make the most of the opportunity of having the newspaper give the church and its work the widest publicity.





If there are any labor or fraternal papers printed in town, they will offer a splendid chance to get the attention of large numbers of men who may be hard to reach in any other way. The labor papers will be found to be especially sympathetic.

## The Paragraph Pulpit

Unitarian.

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### The Unity of Religion.

**There have been many religious rites, but only one religious reality. There have been many differing ideas and ideals, but only one instinct and impulse. There have been many rays and reflections of truth, but only one deific sun-source. There have been many waves of worship sweeping upward to the sands of God, but all have been motivated and moved by the one great tidal energy of the Spirit. There have been many religions; there is but one religion. Come, you man of a different faith, shake hands!**

One of the paid pulpit editorials used by the Unitarian Church in its propaganda through the daily newspapers of the United States.

Nearly every labor paper in the United States and Canada, of which there are about three hundred and fifty—have for four years been printing regularly a religious article which has been

syndicated to them by a New York minister. This kind of work is also being done by several ministers for their local labor papers, thus securing an entrance into labor circles which would otherwise be well-nigh impossible.

The following articles will indicate the style generally followed in the material which has been syndicated to the labor papers.

### “BE CONTENT WITH YOUR WAGES”

It was a great preacher that said it originally. There probably never was a greater than he, with the exception of Jesus Christ. At any rate, Jesus said of him a few days after he preached that sermon, “Among those that are born of women, there is not a greater prophet than John the Baptist.”

But what did he mean? Did he imply that there should never be a strike or a demand for better conditions? Some unfair or ignorant agitators have insisted that the Bible and the Church teach that doctrine, and they have flung into our faces with scorn the text of John the Baptist, declaring that it is vicious and degrading. Some employers in history have also quoted this Scripture passage, in order to point out that the Bible teaches absolute subservience on the part of the employee to his employer.

I am reminded in this connection of the smart young man who insisted that the Bible itself says “there is no God.” But when he was compelled to look up the reference, he discovered that what the Bible really said was, “The fool hath said in his heart—there is no God.”

Something like this Aleck are the men who twist the Scriptures so as to produce all sorts of economic absurdities, warping out of their true meaning the greatest and most beneficent teachings of Christianity.

But let us look for a moment at the circumstances under which the words were spoken and the persons to whom they were addressed. The story is found in the third chapter of the Gospel by Luke. The fearless preacher—who afterwards was beheaded because he dared to denounce the reigning monarch for his sin—was speaking to a great multitude that had come out to hear him. The burden of his message was summed up in the single word—Repentance. And it was noted that this repentance had particular reference to sins committed against men. As the preacher proceeded the people began to ask, “What shall we do then?”

He answered, “He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.” Will you note, by the way, that he said “two” coats—not “six.” Then came the publicans—the government grafters of the day—and said to him, “Master, what shall we do?” The preacher answered, “Exact no more than the law demands.” Finally came the soldiers—often the brutal representatives, the policemen of a foreign government; men who were following the examples of their superiors by robbing the working people. It was a case of graft which was very much worse than anything unearthed in our day. “And what shall we do?” they asked. And John the Baptist answered, “Do violence to no man; neither accuse any falsely: and be content with your wages.” The emphasis was upon the word “wages.”

It was not intended to teach that working men in every generation should be content with their wages. It was intended to teach that these brutal, conscienceless soldiers should not demand from the masses of the people, upon pain of bodily injury, that which did not rightfully belong to them, in order that they might add this money to the wages received from the government. The words "be content with your wages" must be viewed in the light of the spirit of the entire address. No one, not even the most radical agitator, can successfully deny that the preacher was making a fight for the poor and the oppressed.

And so, instead of degrading the toiler, this injunction is actually a plea for fair treatment for the man who was powerless to resist oppression.

### THE GREATEST QUESTION OF THE AGE

Christianity is not dependent upon the infallibility of the Church nor of the Bible. The Church and the Bible are simply a means to an end, and not an end in themselves. Their purpose is the revelation of God in Jesus Christ.

Therefore, the chief question that men are called upon to answer is not "What do you think of this doctrine, or that Church, or that system of theology?" but "What think ye of Christ?" Gladstone once said that this is the greatest question of the age.

You might be asked: "What do you think of Plato, of Socrates, or Shakespeare?" and you could dismiss the matter with an offhand reply. But this question asked of Christ passes into the most practical and the most personal of questions: "What shall I do then with Jesus?" The question becomes insist-

ent. Men cannot get away from it. It will follow them to the ends of the earth. They may become angry because of its presence ; but does not that prove that it is no ordinary question ? To dismiss it by saying that Jesus Christ was simply a great reformer will not satisfy. To say that He was only a good man, or that He was a great teacher, but simply one of many teachers, brings the consciousness that one is only dodging the issue.

It is frequently stated that Christ came to establish an Ideal Republic, or that He sought to inaugurate a Utopian Democracy. Neither statement is true. His own words indicate that it was His purpose to establish an Absolute Monarchy, a Kingdom, of which He should be the Head. This Kingdom is to embrace all those who will acknowledge His Kingship.

Therefore, when some "social reformers" select from among the words of Jesus Christ a few catch-words, which have to do only with certain social affairs, rejecting everything else that meets with their disapproval, especially that which applies to their personal lives, and then claim to be the only bona fide followers of Jesus Christ, they are leaving out of their consideration altogether the most important part of Christ's plan for the complete emancipation of mankind.

"What think ye of Christ?" Working men cannot afford to evade Him. He is too often quoted by them. He is too great a factor in their lives. More and more will this be true.

### BUILDING MACHINES AND MEN

Without looking at the signature, I could always tell whether the drawing was made by Schmidt, Reid,

or Spolkhaven, the three draughtsmen who did the work for my department. There was an individuality about each drawing which was peculiar to the man who had worked out the details. The draughtsman was given the largest liberty in the matter of the general form of the machine which he was designing, and he had a fine opportunity of stamping it with his ideal of just what that finished machine should be like.

And yet, every machine that was designed was constructed upon one or more of these six mechanical principles—the lever, the wedge, the screw, the pulley, the inclined plane, the wheel and axle. Never yet was there a successful machine built unless it was built with these mechanical powers as a basis.

In making our life's plans, we too are given considerable liberty. Where we shall work and what we shall work at are matters which we generally decide for ourselves. There are exceptions, of course, but as a usual thing, we have the decision in our own hands. And whatever the work may be, it will always bear the impression of our own personalities. The worker in wood, or iron, or stone, the manipulator of leather or of cloth, no matter what may be one's occupation, somewhere on the job, puts something of himself into it. Every working man knows how true this is. The tool-marks are always there.

But while we are given this liberty and this opportunity of working out our ideas and our ideals, true success can be secured only as our plans are based upon certain well-defined principles. Honor and integrity are the foundation stones of real power, and no man may rob us of these. Men may take away our

reputations, but our characters are ours forever. Reputation is what others give us. Character is what we make for ourselves.

If what I have said is true of the machine ; if one cannot construct even an engine without the observance of inexorable law, is it reasonable to suppose that a man can be built haphazard, or of scrap-pile material? What a fool the machinist would be if he went to that scrap-heap in the back yard and fished out of it a cracked cog-wheel and put it into an otherwise perfect machine? But that is precisely what many a man is doing in building his character. The cracked cog-wheel may soon send the entire machine to the scrap-pile, but there is no scrap-pile for the human soul. It lives on forever.

There are no more significant words in Scripture than those spoken by Jesus, as He pictured the Judgment Day, in the twenty-second chapter of the Revelation.

“He that is unrighteous, let him do unrighteousness still : and he that is filthy, let him be made filthy still : and he that is righteous, let him do righteousness still : and he that is holy, let him be made holy still. Behold, I come quickly ; and My reward is with Me, to render to each man according as his work is.”

The use of literature in the form of leaflets is an effective method of advertising the message of the Church. At a recent meeting of Socialists it was unanimously voted that the printed page was their most effective propaganda method. There are several distinct advantages in using literature for advertising the Gospel.

The leaflet that you give a man always sticks to the point. We don't always do that. Therefore, it never gets side-tracked by a specious argument. It never loses its temper. It will be read by people who are sometimes ashamed to talk on the subject that you wish to present. Frequently it will tell the story far better than you can put it. It never gets "rattled."

Don't call the leaflet a "tract." To most people—especially those who have a prejudice against the Church—"tract" savors of the goody-goody.

You should be familiar with the arguments or the appeals which you are making in the printed page; first, because you should know just which leaflet is needed for a particular case; and second, because you should know just what to use next in order to follow up your previous effort.

It is helpful, sometimes, to underscore certain words or sentences. This for two reasons. It will call attention to the most important parts of the leaflet, and it catches the eye of the casual reader who may not care to take time to read the entire leaflet. These outstanding "catch-words" may hold his attention, and possibly interest him to the extent that he may want to study the entire pamphlet.

The leaflets should have printed upon them the name, location and hours of service of the church, and extend a welcome.



You should have a system in your plan, in order to get the best results. Map out a particular district which you will determine to cover, and then work it. This may be done in various ways. A house to house canvass is always effective. This method also affords an opportunity of becoming acquainted with those whom you are trying to win. If you are striving to win the men in a working men's community, first secure their names and addresses. One of the best ways to do this is to copy the names of voters from the "election" sheets. Then mail them regularly such leaflets as you think should be put out. Plan to get a series of leaflets which have a cumulative value. A one-cent stamp will carry (unsealed) two ounces of such matter. If this is kept up for a month, sending the leaflets weekly, so that they will be received each Saturday morning, for instance, it is bound to make an impression. There is value in sending them at stated periods, rather than at irregular times. If this method is continued, you will hear of something definite being accomplished.

The same general method may be adopted for the purpose of reaching the members of labor unions, although their names will be more difficult to secure. However, a little tact may get them. If a labor union has a rule that it will not give out the names of its members, you may make arrangements with the secretary or some

one whom he may appoint, to address the envelopes which you will provide, and then have the material sent out from their own office.

Make arrangements with the newspaper carrier to have the leaflets placed in the papers which he delivers at the homes of working men or which he sells on the streets. No one will mind receiving this extra reading matter, and it may do good. It is true that some of the leaflets may be wasted by this method, but so are a good many sermons wasted because the people are not present to hear them.

Enlist in your cause a working man in a particular shop who will regularly distribute the printed matter. If he is a Christian man, so much the better. If he is not, he may become so interested in the work that he will accept your view-point. Literature distributed among men in the shop is passed from man to man and is usually very thoroughly discussed at the noon hour, as their lunches are being eaten.

Perhaps you can get a trades-unionist to put out the leaflets among his associates at the regular meeting of the union. I know of some instances where helpful literature is regularly read in such meetings at the period designated "the good and welfare of the order."

Leaflets may be used at the close of a sermon on a kindred subject, or they may be used as advertising matter before the sermon is preached,

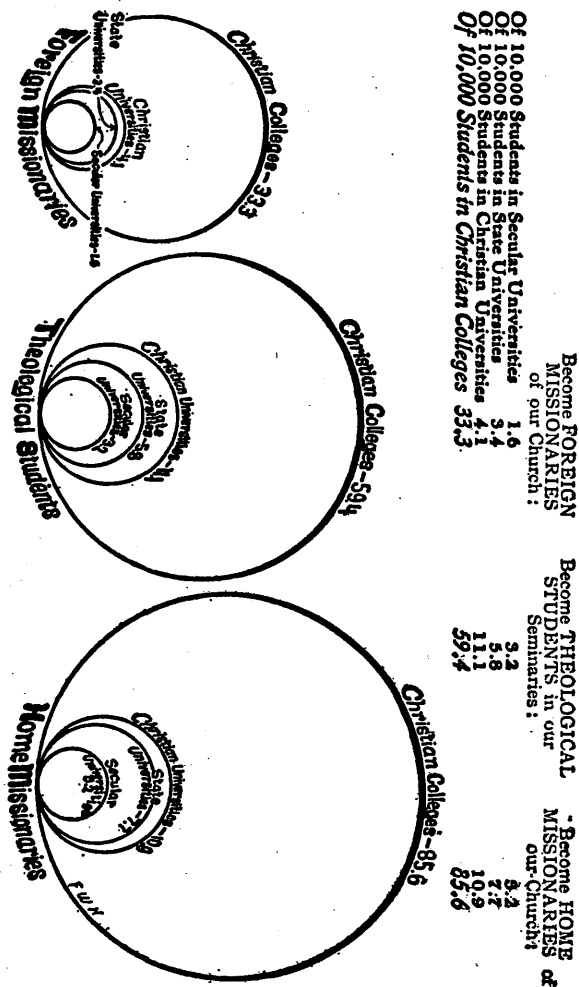
the topic and other items being printed upon them. Housekeepers may give them to the men who call at their back doors to deliver groceries, meat, milk, ice, etc. Working men who are temporarily employed in your home should also have your interest.

Sometimes leaflets which counteract error may be handed to the audience as it leaves a hall in which error has been preached. Occasionally good, crisp, up-to-date leaflets, especially those dealing with the working man and the Church, will be printed by your local paper.

Bible classes may be organized for the distribution of printed matter. Men's Clubs may have literature committees. Missionary and Young People's Societies should have literature departments which will care for the work.

There is no reason why every church in the land should not push good literature. In some instances men are spending fortunes for the sole purpose of sending broadcast the printed matter which tells of something in which they are interested. Every political party uses it. Reformers employ it. General advertisers send out tons of it. They do it because they have found that it pays. If it pays them, it will pay the Church. It is one of the cheapest ways of attracting attention and telling your message.

A church engaged in institutional or social work has an excellent opportunity to advertise



A graphic method used by a college board to show the value of Christian colleges in securing students for the ministry.

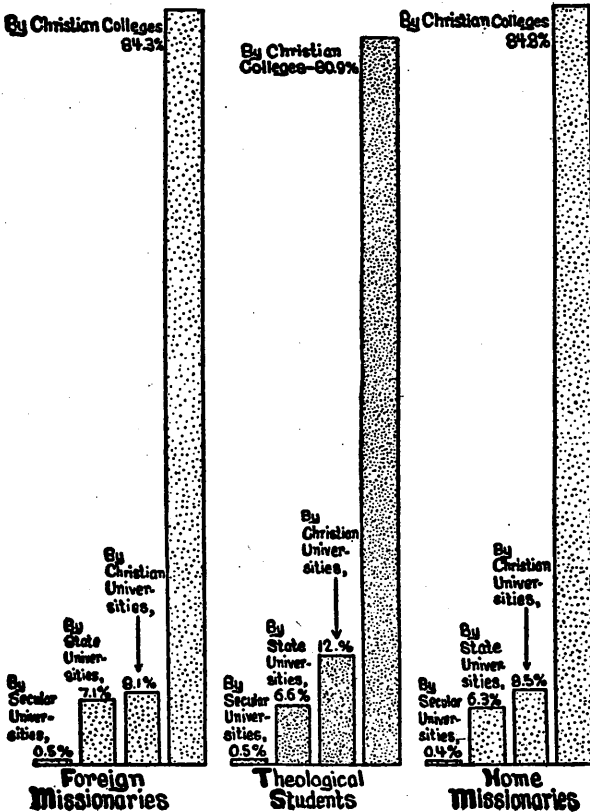
what it is doing through an exhibit which may be placed in public or semi-public places, or used on special occasions when exhibits are in order. Such an exhibit may be placed in the vestibule of the church or in some other convenient but conspicuous place, where it may be easily seen and examined. A number of such exhibits may be set up and placed in prominent stores or other centres where the people may be reached. This exhibit may consist of photographs, sketches and other graphic features, which tell at a glance what might otherwise require a lengthy statement to make clear.

One of the reasons why the "yellow press" has been so popular with the masses is because it has made so much of its art department. The editor takes the side out of a house in which a crime has been committed, to show the various stages of the latest murder case. An arrow shows where the shot was fired. A cross indicates where the body was found. A dotted line marks the route taken by the escaping murderer, as indicated by his footprints. Maps and diagrams may be employed to show developments, comparisons, and possibilities. The ordinary photograph of the pastor and of the church building have a certain value in advertising, but more effective than these would be a graphic presentation showing the data of the church's growth, shown either by a series of pictures of the various

**Proportions (Percentages) of Presbyterian Foreign Missionaries** supplied by Secular Universities, by State Universities, by Christian Universities, and by Christian Colleges.

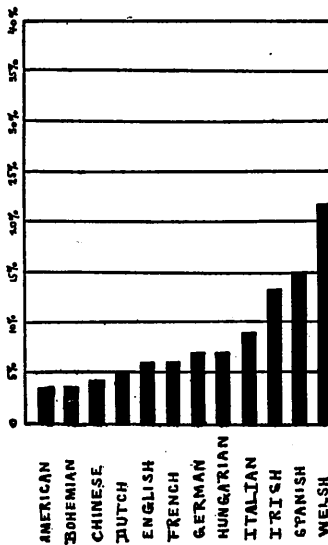
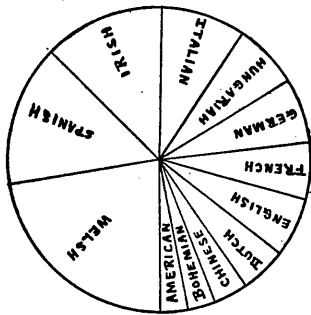
Also: Proportions of **Theological Students** in our Seminaries.

Also: Proportions of **Presbyterian Home Missionaries**.



A simple method of illustrating proportions and percentages.

buildings used in its history, or by a variety of symbols indicating the increase in membership, finances, or whatever other feature it seems best



Diagrams illustrating percentages of population.

to display. It may be well in this connection to show something relative to the growth of the town or city. Everything depends, of course, upon the local situation, as to what should be displayed. The graphic makes otherwise dry facts interesting and imaginative.

The lantern slide and the moving picture may be employed in giving exhibits of the work of the church. This may be done not only in behalf of a down-town mission field, in which case one may desire to enlist the sympathy

of the public and thus secure money for carrying on or extending the work, but the method may be used in presenting the advantages of the church to the people in the immediate neighborhood, both in a mission field or in any other kind of a field.

The Church as a whole has not begun to avail itself of this very impressive method of presenting its work. Exhibits of considerable importance and of great value may be gotten up by a particular denomination for the purpose of telling about its work throughout the entire world, indicating what is being done for the people's physical, mental, social, and moral welfare. Those outside the Church have no conception of the statesmanship of its leaders, neither do they know how far-reaching is the influence of the men and the women who are giving their lives to its work.

The possibilities in graphic displays for churches may be made more varied and more effective than in any other kind of advertising, because they may deal not only with figures concerning facts which are capable of the most elaborate expansion, but they have to do with human interests of the most vital nature. And it may all be done without offending anybody's sensibilities.

A local church may inaugurate an extension course, which may include lectures and classes of various kinds, touching not only the so-called



neglected portions of the city, but it may offer to send men of ability to deliver lectures of various kinds at meetings of labor and fraternal organi-

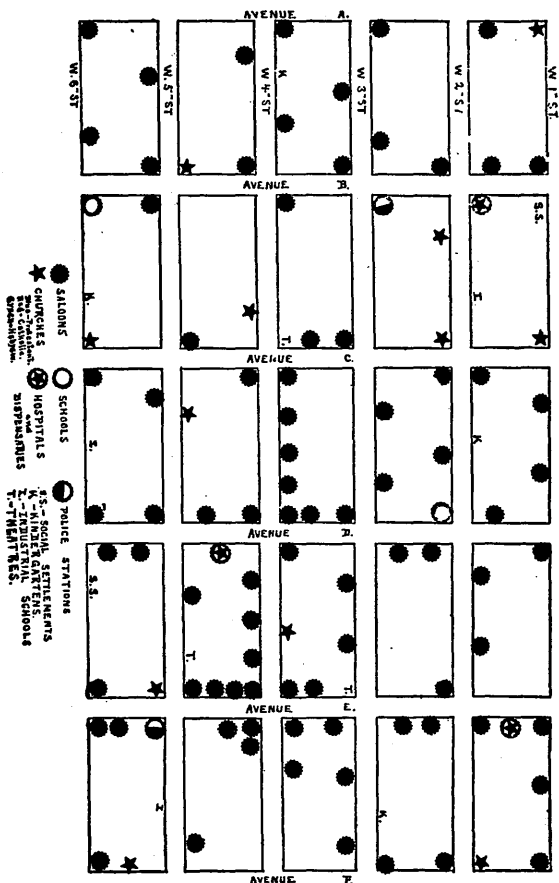


Diagram indicating location of various social, educational and religious forces.

zations. These lectures may cover a wide range of subjects, just as they do in an ordinary lecture course in the Church, but the touch on the life of the men and women in these organizations will be such that it will without doubt bring them into close relationship with the Church. Just how the plan may be worked out will depend upon the local situation, but it will probably be best to have the matter presented to the organization by somebody from within. Where this is not possible, the committee having the matter in charge may present the work as being simply an extension of the educational work of the Church, just as the public school and the college enlarge their work through extension departments. Such a presentation will appeal to most working men's societies, which are quite receptive to features of this kind. The expense need not be very great, provided that the voluntary services of the right kind of men can be secured. The Church should feel that aside from the immediate good that is being accomplished, the plan is largely an advertising proposition, from which the Church will ultimately receive a direct benefit.

A church paper may be made a valuable advertising feature. Such a paper should be made as personal and as pertinent as possible. The human interest is what will tell. This paper should be distributed not only among the membership of the church, but it should be-

come in a very real sense the religious paper of the community. It may be made comprehensive

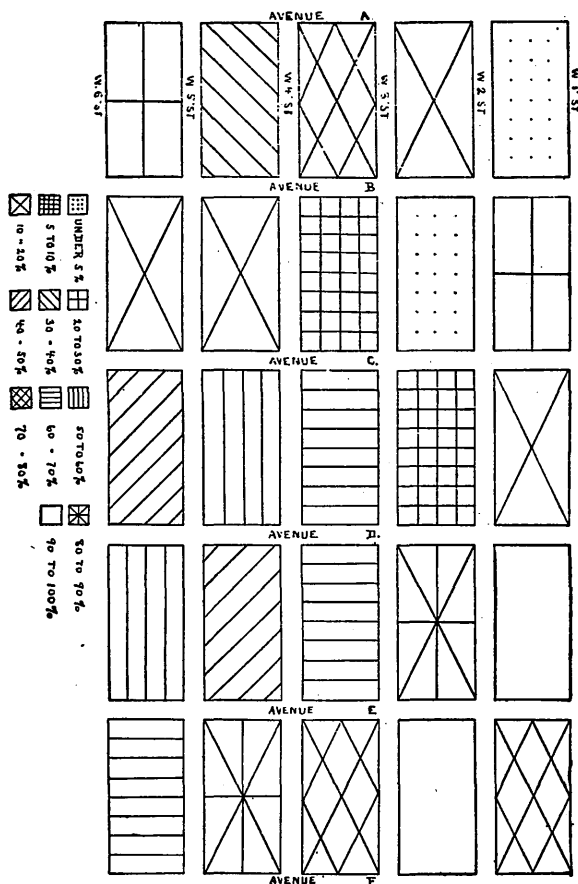


Diagram which may be employed in showing certain religious percentages, foreign-born population, percentage of children of Sunday-school age, or any other statistics which are adaptable to this method.

enough to include certain phases of community life which would be considered legitimate for a church to handle, such as music, educational and social features, or any other factor which has to do with the moral welfare of the people. There are a number of publishing companies in some of the larger cities which will print the greater part of a church paper of about eight pages, leaving about two pages for local matter. These companies print the paper without cost to the church, getting their money out of it through the advertising which is inserted, and which they themselves solicit. The only requirement for the church is that of supplying the matter which is to be printed on the two local pages, and the cost of distribution. It is much more satisfactory, however, to print one's own paper.

If an advertising solicitor is engaged upon a percentage basis, he should secure enough business to make the paper pay for itself. There are not many features which are more highly valued by the members of the church than the local church paper, and it may be made of considerable interest to the surrounding community. The paper may serve as a medium through which members living at a distance will be kept informed as to the leading features of church life, and it will save considerable expense in the matter of getting out special advertising material.

The weekly church program should be more

# CITIES OF 500,000

## 1900

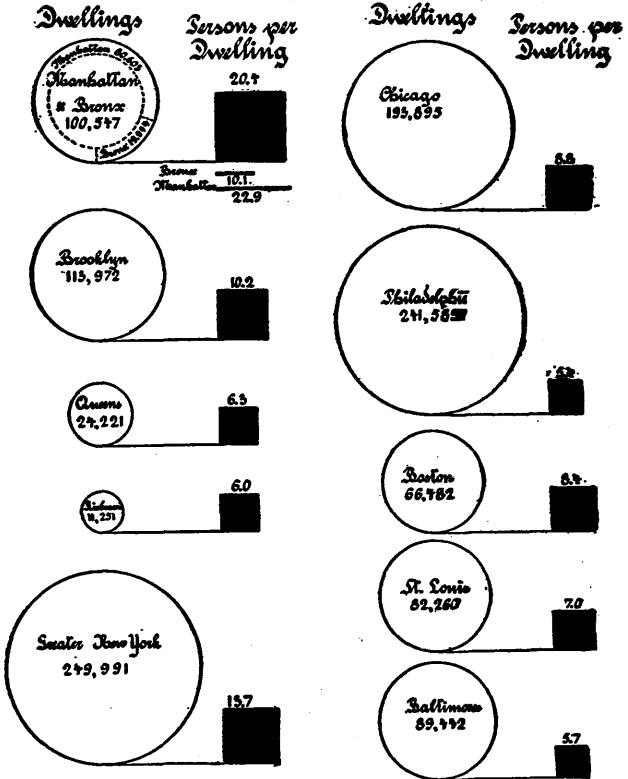


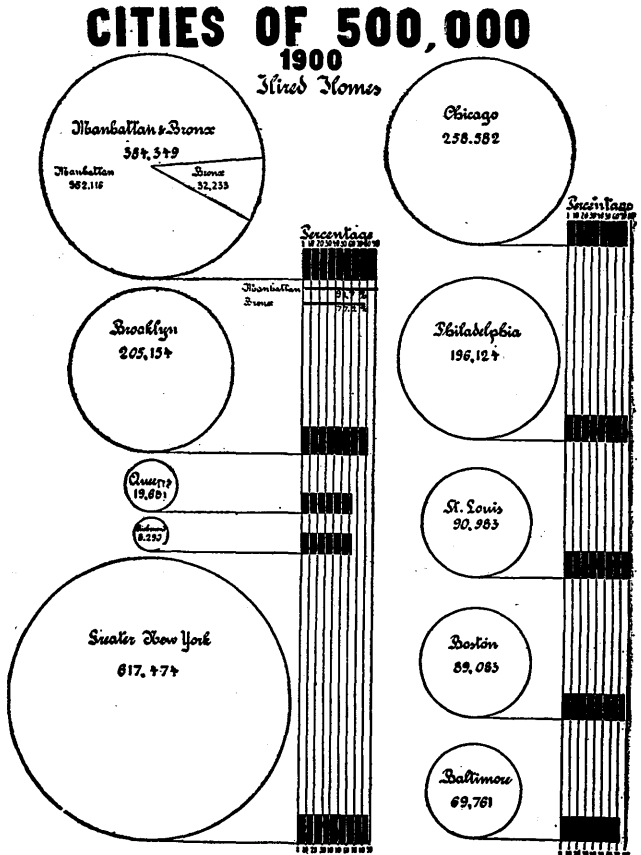
Diagram used by Federation of Churches and Christian organizations in New York City, showing the number of dwellings in each of the five boroughs of New York City in 1900 and the number of dwellings in Chicago, Philadelphia, Boston, St. Louis and Baltimore in the same year. It shows, also, the average number of persons per dwelling in each of the boroughs and cities named. A simple and effective method.

generally employed. And where it is used, it should contain more matter of special interest to the churchgoing public. Notes telling about the local work are often used, but the program or calendar, as it is sometimes called, may be elaborated so as to contain news of a denominational nature. The average family in the church does not see the denominational papers. They should be kept informed as to what the Church at large is doing, so as to stimulate their interest both in the local church and in the national Church. A weekly eight page paper or program will perform this valuable service.

A calendar issued at the beginning of the year, and containing daily, brief, but helpful messages from well-known writers, upon separate sheets—one for each day—with the imprint of the church upon it, will serve as a reminder. Such a calendar, well printed, and made of good paper, may be sold at cost price. Another style of calendar may be gotten out for general and free distribution, which would consist simply of good cardboard, having printed upon it the months of the year, a picture of the church or of the pastor, or both, and a schedule of the meetings. There should also be at least one striking reminder of church privileges and obligations, in the form of a motto or Scripture text. If the calendar could be so printed that on every Sunday there would be an indicator pointing to

the services of the church to be held on that day, it would be doubly suggestive.

The booklet has sometimes been called the



A method of exhibiting the number of rented homes and percentage of rented homes in the six American cities of 500,000 or over in 1900.

“aristocrat” of advertising, because nothing in the way of fine paper, illustrations, and printing is too good for it. It is intended to serve a more permanent purpose than ordinary advertising matter, so that you can afford to put into it better material. The reading matter should be carefully prepared, so that all flabby and superfluous language may be eliminated. It should be right to the point, and expressed in a manner which is in harmony with this style of advertising.

In advertising through the mails, two important items of expense are addressing and postage.

This includes the securing of the names to be addressed. It should be remembered that these will cost as much for a poorly printed circular or booklet as they will for the very best sent out.

For instance, a thousand circulars costing four dollars will require ten dollars postage, a total of fourteen dollars. A thousand fine booklets costing twenty-five dollars may also be mailed for ten dollars, a total of thirty-five dollars. The booklets cost a little more than twice as much as the circulars, but will probably have five times the advertising value.

In the matter of distribution it is well to recall one's own feelings in receiving a poorly prepared circular letter. Quickly it finds its way into the waste-basket. Frequently it will pay to send out some matter with first-class postage,



# SHOP STUDIES

Six Sermons from Daily Work

ILLUSTRATED BY THE STEREOPTICON  
SUNDAY EVENINGS, AT THE

Markham

Memorial Presbyterian Church

Menard and Julia Streets

REV. CHARLES STELZLE, - PASTOR

---

FEBRUARY 23

The Drafting Room—Forming Life's Plans

MARCH 2

Pattern Shop and Foundry—Life's Models and Molds

MARCH 9

The Machine Shop—Life's Business

MARCH 16

The Switch Engine—Life's Humdrum Duties

MARCH 23

The Shoe Factory—Helping Along Life's Pathway

MARCH 30

(Special Easter Service)

APRIL 6

The Printing Office—Life's Impressions

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*Working Men Especially Invited*

Advertisement used to give publicity to a series of shop studies for men and women engaged in various occupations.

especially if the material has to do with some important plans through which you hope to appeal to a limited number of people—as, for example, when engaged in a money-raising campaign. Distribution by messenger service is often cheaper than by mail, but the circular or booklet is not likely to be so well received as if it came through the post-office.

Every church should have an accurate mailing list, both of its own members, and, as far as possible, of the various classes of people whom it is desired to reach on special occasions. If a series of sermons are to be preached to people of different occupations, it would be a great convenience to have lists of such persons, to whom personal invitations may be sent, as, for instance, railroad men, clerks, stenographers, and people engaged in other occupations of which there are quite a good many in the neighborhood. The city directory will be valuable in securing these lists, and in keeping them up to date. The names should be written upon separate cards and placed in a filing cabinet. This will permit the person in charge of the work to keep a record of interesting points in connection with each case. Also, it will not mar the record to have some of the cards thrown out, if this becomes necessary, on account of removal or for some other reason.

The weakest point in an advertising campaign through the mails, is the lack of an adequate

follow-up system. Interest is often aroused which is permitted to die out without leading to definite action the person interested.

The advertising manager should prepare a series of form letters which may be sent to those whose interest has been secured. The nature of these letters depends altogether upon the thing which it is desired to accomplish. Each letter should contain a new argument, or an appeal from a different view-point. Ordinarily about six pieces of follow-up matter is sufficient. When no response is received, after having sent out this material, the name may be dropped, unless there is some special reason for keeping it on your list.

If interest is shown it may be wise to send a personal letter meeting the needs of each particular case. The circular letters should not be too much like a formal business communication. Make it as cheerful and as short as possible. All correspondence coming to the church as a result of such a campaign should be given immediate, sympathetic and personal attention.

In a Chicago Bible class of about three hundred members, it is the custom to use a small blank form which is signed every Sunday by those attending the class, whether they are members or not. The name and address are given, and two questions are answered by "Yes" or "No." The first is—"Are you a member of this class?" The second—"Do you desire to become a mem-

ber?" If the person signing the blank is not a member, he receives a formal letter signed by the president of the class, and the chairman of the Attendance Committee—the nature of the letter depending upon the manner in which he has answered the second question. But in either case he is given a full statement as to the work and privileges of the class. If he expresses a desire to become identified with the class, his name is at once turned over to a member of a large committee whose business it is to call upon prospective members.

This method is most successful in its practical operation, and has resulted not only in many joining the class, but in securing from strangers letters of hearty appreciation, because of the interest manifested in them.

In order to secure a response from general advertising, and to obtain a list of persons interested, it is an advantage to use a return coupon, which asks for fuller and more definite information than could be given in the ordinary advertisement, and which may be found in the booklet, pamphlet, or other form of printed matter, which it may be desired to send. At any rate one must be very definite in what he promises to send in reply to the inquiry. The coupon has a peculiar psychological value, as it appeals directly to the reader, and induces him to more readily answer the advertisement than he would

if the coupon were not used. It has value in that it gives the reader something definite to do. It simplifies matters because it does not require the writing of a letter, but merely the signing of one's name. This often relieves the inquirer from considerable embarrassment.

Post-cards with reproductions of the church or some phase of the church's work may be used in an advertising propaganda. Get up a series of pictures of different aspects of the work, or use some graphic presentations which convey a definite idea of what is being done or needs to be done, and begin a systematic mailing campaign to a selected list of people whom you desire to interest. The pictures should not be of the "thin" cheap-looking variety, poorly printed, and unsatisfactory in every way. The photographs used should be first class, and the sketches should be made by some one who understands what they are to be used for, and who knows how to make a good job, for this purpose. If the post-cards are really worthy of the enterprise, they will be inserted in the popular post-card albums, which are examined by one's friends and acquaintances, thus making a very satisfactory and a fairly permanent advertising feature. But even under ordinary circumstances, when the cards are not long preserved, it will pay to employ this popular fad for advertising purposes. One should always watch out for any popular

enthusiasm of this kind, and make the most of it while the interest lasts. The post-card, however, may always be used, because there is enough in the plan to give it permanent value.

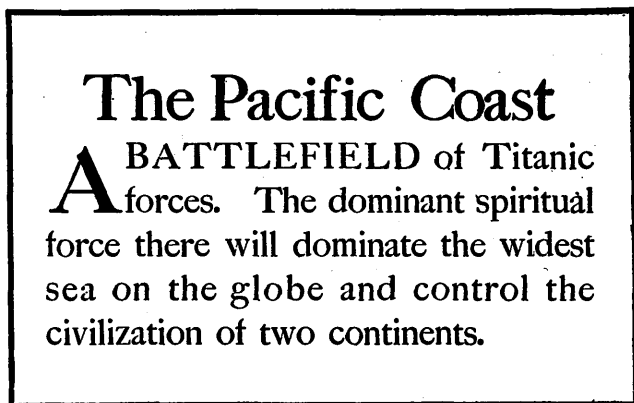
In some cities, several years ago, the children took up the "sticker" craze. These stickers



Penny Savings Bank sticker used by the Markham Memorial Presbyterian Church, St. Louis.

consisted of designs of various shapes, sizes and colors, with ordinary advertising matter printed upon one side, the backs being gummed. Few of them were more than two inches square, although the great majority were considerably less than this. Business houses got them out by the millions. Sticker albums were sold by store-

keepers, and for a time a thriving business was done in the sticker industry. One church, which was conducting a Penny Savings Bank for children, had a sticker made of the design and shape of a penny, about an inch and a half in diameter, and which advertised the bank. This was one of the most novel stickers of the year, and there was a great demand for it, in order that it might be included in the albums.



Vestibule motto card issued by a Home Mission Board, the original size of each card being 14x22.

Hotel proprietors will often permit a church to place, in their vestibules, neatly framed permanent notices of the church, for the accommodation of their guests. Boarding-house keepers may be persuaded to accept announcements for the Sunday services, which may be mailed each week, a sufficient supply being sent to give one to each

boarder. Handbills and dodgers have their value, but, as a rule, the average coarsely printed

**D**O YOU realize that we have sent out from us during the past few months hundreds of thousands of missionaries in the persons of the emigrating immigrants? Yes, that is what they are, missionaries gone on a propaganda; gone out from us to tell what they have seen and heard and felt. Can there be a more important missionary question than this, "What have they seen and heard and felt?"

The Evangelization  
of America  
the Key to the  
Evangelization of  
the World

Vestibule motto cards issued by a Home Mission Board, the original size of each card being 14x22.

handbill does not bring many results. Small cards are as a rule much better. Poster or



window cards are effective. They should be artistically printed, so that the storekeeper will not object to using them on account of the possibility of marring his window display. Vestibule motto cards containing pointed Scripture texts have their value. Announcements which were first drawn by hand, in a novel style, and reproduced in a dark blue print, are very effective, and should be more generally employed, when only a small number are required. Art students may be enlisted in getting up odd designs for such work. These will frequently be retained as souvenirs, thus giving them a permanent value.

Advertising novelties should be very sparingly used, unless there is something about the article that is put out which suggests in a peculiar way the idea which you desire to impress upon the minds of those who receive it.

## VII

### OUTDOOR ADVERTISING

**A** BLAZING cross above the sky-line of the housetops is a nightly reminder of the things for which it stands. To the discouraged wanderer along the city streets it brings back memories of other days, when the church was a place of refuge. Likewise the sound of chimes brings closer home the music of the olden times, when Church and home meant more than they do now. And as memory and suggestion are important factors in leading men to action, the cross and chimes are advertising features whose value should not be forgotten. The ringing of the bells means more than the mere announcement that the hour has arrived for the service to begin. It is a call to come and worship God. Few can long remain undisturbed in mind and heart as the sweet-toned bells ring out their call. It is the voice of the Church speaking in the imperative as well as in pleading tones. It sounds like the office motto: "Do it now." It is the principle of the direct command introduced into church advertising.

But more than this, the bells that strike the hour and tell the time of day are rendering help-

ful service to the neighbors, who learn to listen for the chimes. And when they cease their ringing for a day, because, perchance, they've lost a tongue, there's a dreariness about the passing hours, which is caused by the silence of the Church's messengers. No one can tell to what extent men and women have been influenced for good by the sight of the cross on the steeple, and by the sound of the bell as it rang out its glad tidings.

The electric sign is useful in outdoor advertising, especially if the church is located on a side street or on a dark corner. Read many blocks away, the sign will attract the stranger who may be in need of help or sympathy, or it may direct the seeker after a place of worship. Many churches use electric signs in advertising their names. Some simply give a welcome in a word, while others believe that an emblem typical of the church is sufficient, the favorite naturally being a cross, which is placed directly over the front entrance. The cross is used not only by Catholic and Episcopal churches but by other churches as well. Frequently these signs are employed every night, but in most cases they are used only when a meeting is being held, thus serving also as an illuminant, which, by the way, is a valuable help in making the meeting known. For in many cases churches are most dismal at night, as far as their exteriors

are concerned, and not in the least inviting. The first cost of an electric sign may seem somewhat high, but it will be a good investment, especially for a down-town church, or a church in a mission field.

Bill-board advertising has been placed upon a very substantial business basis. It is rather difficult in the average city to act independently of a national association of bill-posters and distributors, as this body loans or leases the bill-boards or boardings in all of the large cities and most desirable towns of more than 3,000 inhabitants in the United States and Canada.

The argument for the bill-poster is that people do not purchase advertised articles so much because of what they know *about* them as because they know *of* them. That is, the public buy articles because of a reputation and name more than because of what they know of their merits. Unquestionably this is true with large numbers of people.

Posters vary in size from a "one sheet" up to a "twenty-four sheet," although sometimes they are even larger than this. A one sheet poster measures 28 x 42 inches in size. It is used either upright or flat, that is, with the large dimension vertical or horizontal. A two sheet poster is one sheet wide and two sheets high, the total dimensions being 3½ feet x 4½ feet. A three sheet poster is arranged in the same way,

being seven feet high. An eight sheet poster would be seven feet wide by nine feet high, etc. Posters less than one sheet are called "snipes," the dimensions usually being one-eighth, one-fourth as one-half the size of a one sheet poster.

The cost of the poster will vary according to the number of colors in which it is printed, and whether it is lithographed or printed by an ordinary printing house. The cost of posting depends upon the size of the city as well as the size of the poster, although the average price for one month's showing is from seven to nine cents per sheet.

The cost for a city with a population under 5,000 is about five cents per sheet. In a city over 50,000 to 100,000 it is nine cents per sheet. In a city of 500,000 to 2,000,000 it is fourteen cents per sheet for four weeks, discounts being given for a longer period.

When a contract is made with a reliable concern the bill-poster must furnish to the advertiser a complete list of the boards occupied by his paper within three days of the posting of the bills. Frequently the advertiser may have his posters occupy the boards for a longer time than he pays for, because there may be no other advertising scheduled to be posted upon the expiration of his contract.

"Chance-may-offer posting" entitles the ad-

vertiser to spaces on the bill-boards wherever there may be a vacancy, the contract usually stipulating that the posters remain uncovered for at least a week, and until the space is required for other contracts. The average cost for such service is four cents per sheet.

The cost of bulletins, which are erected around a new building, or vacant lot, averages fifty cents a running foot per month. This includes painting. These bulletins are ten feet high; usually there are boards which are called "special," for which a higher price is asked. Painted signs on the walls of buildings are usually contracted for on a yearly basis, although, in many cases, it is a pure guess as to how long a sign will remain, as a wall rented next to a building that is under construction may be seen for only a short time. The price depends upon the location and the size of the sign. The average price for wall space in a large city is from four to five cents per square foot, plus the rental. This includes painting.

If the church can secure a good location in a down-town district, which is passed by large numbers of people, say, for instance, a trolley transfer point, or the junction of two principal streets, or across from the entrance to a public park, or in the heart of the hotel district, such advertising will be very profitable.

A large bulletin-board on the sidewalk of the

church, or on half a dozen principal corners near the church, announcing, in an attractive way, the speaker and his subjects, or some other special feature of the church's work, will be a great help. The bulletins must be large enough to be read from a passing street-car, say about four feet wide by six feet high; and the matter painted upon them should be in as few words as possible. The whole sign must be taken in at a glance. Plain black letters upon a white background, without any adornment, is the best general style to follow. There should be frequent changes in the matter upon the board, the different signs being painted upon muslin. It may be well, however, to have a permanent sign painted upon the board itself, which may be used when there is no special announcement to be made, the board being painted black—white letters being used.

While bill-board advertising may be used to greatest advantage during the summer season, when large numbers of people are upon the streets, street-car advertising is most valuable in cold weather. At this time of the year closed cars are in service and the cards are more conspicuous than they are in open cars. During the winter season a view of the street, or of the scenery is largely shut off by the window-frames and by the frost upon the glass. However, in some parts of the country, and during the

greater portion of the winter, advertising placed upon the dashboards of street-cars is effective.

Small diamonds about nine inches square, swung in the upper part of a car, have been used with good results, but it has been demonstrated that the regular street-car advertising cards are most satisfactory. Those who are interested in this form of advertising insist that better results may be obtained for the same amount of money expended, than can be secured by either newspaper or magazine advertising, because of the large number of people who use the cars, and who unconsciously absorb the advertising which is daily thrust upon them as they sit in their seats. The standard size of these cards is eleven by twenty-one inches, and the average price for maintaining this advertisement is about one and one-third cents per car, per card, per day.

In a city of 100,000, which is operating seventy-five cars, the cost would be in the neighborhood of twenty-five dollars per month, not including the cost of printing the cards, which, however, would be a comparatively small item. These cards may be changed as often as it is desired.

As in the case of the bill-posters, the handling of street-car advertising is in the hands of a national advertising concern, which controls about two-thirds of the street-car advertising



space throughout the United States, Canada, and Mexico. It is best, as a rule, to deal with a responsible company in issuing advertising of this kind.

It has frequently been found effective to use a wagon for advertising purposes, placing upon it a large transparency, and then driving slowly through crowded streets. Streamers and banners running clear across the street, that is from building to building, may also be employed for outdoor advertising.

## VIII

### PLANNING AN ADVERTISING CAMPAIGN

**T**HE successful advertiser has a plan and a method. He puts into his advertising both system and science. Spasmodic advertising is really worse than no advertising. It rarely brings results, and it is disappointing to the church which honestly believes that it has tried "advertising," but found "nothing in it." A conclusion based upon such an effort is not fair to the principle of advertising, and it often deprives the church of what might become a means of usefulness, because of the prejudice of those who made the "trial."

The pastor of a leading church in a Western city recently invited the working men in his town to a special service, but only one man responded. He immediately declared that the task was hopeless. A few months later another effort was made in the same city by a minister of the same denomination, with the result that the largest hall in the city was packed to the doors with thousands of working men. In the first instance the minister had simply sent out his invitations, and waited. In the second case, the minister

had been long preparing for this campaign by general advertising, which had brought him favorably before the men in the shops and the factories, and when the time came for his special meeting, he worked through the men's organizations, the newspapers, poster cards, and personal letters, and he got the crowd. It was all the result of very definite planning, and hard, persistent work, covering several months' time, to say nothing about the previous year's work, during which time he was laying foundations.

Bringing the church to the favorable notice of the masses is an undertaking which requires just as painstaking effort as the preparation of the message which is to be delivered to them when they come to the service. There is no hocus-pocus process whereby they may be wafted into one's presence. A church advertising campaign should be planned for an entire year in advance, and the expense should be listed in the regular budget for the year's work. The first thing to be determined is what you can and what you ought to accomplish. Then apportion the appropriation and lay out the plans as to how the work is to be done. The amount to be spent cannot be arrived at by any hard and fast rule. It must be determined altogether by local conditions. Some churches should spend ten per cent. of their income for publicity purposes. Others need not invest more than two per cent.

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Some business houses spend in advertising from twenty to forty per cent. of their receipts. It evidently pays them to do so. For a church whose income for congregational expenses is \$6,000 a year, ten per cent. is not too much to spend for advertising, provided that such a church is situated in the midst of conditions which one finds in the average city.

Such expenditure must not be looked upon as an unproductive item. It is rather the sowing of good seed, which will bring forth an abundant harvest. There is no doubt that when it is wisely invested, it will result in an income which will more than repay the advertisers. The great religious mass-meetings which are held throughout the country, and for which so much money is spent in advertising, usually pay for themselves in the offerings which are taken.

After the amount to be expended has been decided upon, the church should plan as to how much is to be spent each month. This amount will vary, because the character of the work changes at different times of the year. The early fall months will witness a sort of "opening," during which all the forces of the church are getting busy for the heavy winter's work. Possibly one-fourth of the year's appropriation will be spent in a single month—say in October. It is best to leave a margin of ten per cent. of the entire appropriation for a contingent fund, to be

used on special occasions, or for unexpected expenditures.

The scope of the advertising should be pretty definitely understood at the very outset. Whether it shall cover the entire city or be confined to the parish, will make considerable difference in laying out the plan to be followed. Both methods will probably be adopted in a measure, especially in a down-town church, which naturally depends upon a peculiar constituency for its membership and supporters, and which labors among a class who are best reached by the kind of work which is carried on by a wide-awake metropolitan church enterprise.

The limits of the possibilities of an advertising campaign are bounded only by the extent to which a church may be useful to the city and the community. The imagination and the fertility of resource possessed by the advertising manager will not only dictate the scope of the advertising, but to a very large degree determine the character of the work to be done by the church. If he is successful, he will bring in the people who have needs to be met, which needs must determine the policy of the church in the practical ministrations.

If the advertiser does not possess originality or imagination, the danger is that he will do over and over again what he has always been

doing, simply appealing to the same limited number who have heard his story—such as it is—so often, that its repetition makes no impression on them. In planning the campaign, therefore, he must have the ability not only to see about him, but to look beyond—to be able to grasp a situation which no one has yet discerned. He must make his plans so that they will meet their need, and he must be able to carry them out.

These characteristics are largely a matter of development. No man, who systematically studies the people in his city or in his parish, will fail to have his sympathies enlarged and his vision extended. He will see possibilities for a bigger work for the Church than he ever dreamed of. There will naturally come to his mind methods whereby the people may be helped, and then there remains the telling of it, first to his own people, and then to those whom he desires to reach. An important element in this business is the accurate knowledge of one's field. This cannot be insisted upon too strongly. It is better to spend a year in studying the people, before anything is attempted on a large scale in the way of advertising, than it is to go into such a campaign without this knowledge, even though one has a complete equipment and plenty of money with which to operate. Most churches are working with too limited a constituency.

There are not enough new people reached, even though new folks are constantly coming into the neighborhood. The result is that the usefulness of the Church is greatly impaired. Every commercial enterprise is constantly on the outlook for "new business." Without such, it would soon go to the wall. The same principle must apply to church work.

One way that is employed by the business man in getting new customers is to improve the quality—both in the goods that he manufactures and sells, and the way in which he tells about them. The average church is constantly improving its equipment and its methods. The public should know more about these items. The newspapers are always glad to notice such improvements. Most people are attracted by enterprise, either in a business concern, or in a church. They like to go where there is "something doing." Few churches have exhausted the telling of what is being done in their own plants, and if they have told about it, there is probably still another way of giving it greater publicity.

Do not be afraid of duplication in an advertising campaign. If your story does appear in half a dozen newspapers simultaneously, there will still be many who will never hear or read about it, and comparatively few will see it too often. You may employ still other methods with-

out overdoing the business. The danger will not be in advertising too much. It is usually in the opposite direction. One of the most successful insurance agents of a great industrial company made his record under the very shadow of their big office building—a district which was supposed to have been worked to its limits. What the advertiser should be most anxious about is not how many times he is reaching the same person, but how effectually he is telling his story.

It should be the plan of every church to have its various societies operate through an "advertising department," so that there may be economy of effort and so that each organization may get the benefit of expert opinion and practice.

At the beginning of each season's work, and at frequent intervals during the year, the advertising manager should call together the officers of the church and the men and women who are responsible for the success of the various organizations and departments. There are two reasons for holding these conferences. First, the person who has charge of the advertising should know as much as possible about what each department is doing or trying to accomplish, and it will be to his advantage to keep the entire force working in harmony, both with himself and with one another. He must enter sympathetically into the plans of these workers, many of whom are mak-



ing great sacrifices in order to carry on the enterprises which have been put into their charge.

It will be found that certain departments of work should be made prominent at certain seasons of the year, while others need almost constant publicity. Some have never had a fair chance to appeal to the public at large, or to the membership of the church. The advertising department must use its judgment as to which feature should be "played up," and where and how this can be done most effectively. The manager will secure his technical points from these leaders, and he will then put them into popular and appealing language.

The advertising campaign should be educational in its character. It must not be forgotten that the purpose of advertising is to give information. If your publicity plan does not inform it is practically valueless. Beating the "tomtom" attracts attention, but it simply makes thoughtful people smile and pass on. "The reason why" has become a popular phrase in advertising propaganda. The Church should make more of this principle. There is something fundamental about this matter which should be kept in mind in church advertising. If, instead of making your appeal refer simply to an occasion which will soon pass out of the memory, or to an argument which is at best somewhat superficial, you can build your entire advertising

## Planning An Advertising Campaign 125

scheme upon a firm basic principle, it will establish in the minds of your constituency certain reasons which will always be present in whatever advertising you may later put out. Therefore, your advertising should be broad in its general application.

The whole proposition of going to church should be dealt with in the biggest kind of fashion. It should make a man feel that here is an appeal which has in it nothing of the narrow, sectarian spirit which is so frequently associated with religion and with the affairs of the Church. Other churches may get the benefit of that kind of advertising, but it won't hurt you. It would pay all the churches to engage in an advertising propaganda on certain general lines, from which they might all receive the benefit, just as a group of summer hotels in at least one Atlantic Ocean resort do, in telling the public something of the advantages of the place in which these hotels are located. Such an advertising campaign would win the respect of the community; it would be much more effective than the advertising issued by a local church, no matter how good it may be; it would permit the churches to engage in a more extensive campaign than would otherwise be possible, and each church would unquestionably get more out of it, than if the same amount had been expended by the churches in individual campaigns. This plan would simply be carrying out

the principle of creating a favorable atmosphere in which each church could work more easily. Of course, such a plan must be supplemented by advertising which is issued by each individual church.

Business houses are constantly carrying out this idea. Some manufacturers and wholesale dealers spend literally millions of dollars for general publicity, although they do not deal with the public directly. They advertise their goods in magazines, newspapers, posters, bill-boards and even through circulars, calling attention to the merits of the product, but stating that the goods may be obtained from the local dealers. The local dealers, in turn, advertise in their own way among the people whom they can reach more directly than the general advertiser can, but they have the advantage of the advertising already done by the manufacturer. There are few better methods in which the Church may appeal to the public in a "union movement" than in this manner.

Care should be taken in the campaign to confine the attention of the public to one specific item at a given time. There is a magnetic power in concentration. This is well illustrated by the modern storekeeper's display. He no longer stocks into his show-case or store-window a heterogeneous mass of material which is in no way related. He is more apt to have the shirts,

for instance, all of one design, and all the ties of one color, to match. When the average man stops to look at this display, he wants one of those shirts, and also a tie. Neither does the wise salesman haul out everything in stock in the hope that something out of all this material will appeal to his customer. He sizes up his man, uses his judgment as to the style and color that ought to suit him, and then he shows just as little as possible besides, in order not to divert his customer. It is his constant aim to concentrate the attention upon the one article which he desires to sell. Church advertising is a bit different, but the same general principle applies.

Simplicity should mark every style of advertising, both in design and expression. Somebody has said that a single daisy with a black background is Art. However that may be, it is certainly more striking than a great mass of daisies with no background at all. The aim should always be to keep out of the advertisement everything that is in any way superfluous. Say as little as possible, and keep saying it, is a pretty good plan to follow. Just as your good salesman believes that it is not how much you can show a man, but how much you can keep out of his sight, that sells goods, so the church advertiser must keep driving home some high principle which will finally fasten itself in a man's mind, and stay there. In a general ad-

vertising campaign, there is danger that this psychological principle will be lost sight of.

The right kind of advertising should increase the goodwill of the public towards the Church. This should be one of the results of a campaign such as we are discussing. It should break down the prejudice of the public concerning those matters which are little understood by the mass of people outside the Church, and there are many such. A general campaign should deal with the form of government of the Church. Most churches may easily lay claim to the spirit of democracy in the manner that they are governed. The subject of creed should be handled in a popular manner. Few outside of the Church have the proper conception of the doctrines which are actually taught by the Church to-day. Their minds run back to medieval times for the Church's theology. The terms of admission should be made very plain. To most men the barriers to church membership are almost insurmountable. They fear the catechising and the supposed humiliation which they believe must be endured in becoming a member of the Church. These and other matters may be made the subjects of a series of advertisements, either in personal letters or in newspaper publicity.

It is sometimes difficult to tell which method of advertising brings the best results. Most advertisers are quite content to employ a number

of methods, and if the results are good, they do not stop to inquire which plan brought the greatest returns. No doubt each method helped. The exact value, estimated in mathematics, must be guessed at. But whatever the method may have been which did the most business, it is perfectly safe to say that it will not long continue to do so. Advertising methods which brought success in the past cannot be depended upon to bring success in the future. Conditions are constantly changing, and the successful advertiser must be alive to the situation as it develops. Always remember, however, that the general principles of advertising are ever the same.

## IX

### THE USE OF ILLUSTRATIONS

**N**OT many years ago it was thought that the only kind of a cut which could be used for advertising purposes was a startling presentation of some one doing an unusual stunt—such as a man falling off a ladder, a boy standing on his head, or a woman doing some other outlandish thing. The idea seemed to be that it was necessary to introduce some sort of a joke into the advertisement, and these caricatures were depended upon to supply the humor.

The Church, of course, did not make use of this kind of illustration, but those that were usually employed were equally pointless and flat. Even to-day some tract societies and other religious organizations are using antiquated illustrations which the commercial advertiser would scorn to use. They do not illustrate anything, much less do they make clearer the text of the story or the advertising. If this printed matter does any good at all, it does so in spite of the cut, rather than because of it.

Fortunately, such material is issued by a

comparatively small number of religious societies. The Church as a whole is making greater use of advanced methods of illustration, and this will be increasingly so, because the use of illustrations is still in its infancy. With the development of the art of photography and the improved methods of reproduction, the possibilities in this direction are almost unlimited. The best talent is being employed in both departments of illustration by the magazines and newspapers, and by other commercial enterprises, with the result that some advertising material equals the finest production of the engravers' and the printers' arts.

One of the principal values in using illustrations is the fact that they compel attention. In a group of advertisements, it is the one which has a picture accompanying it, which first catches the eye of the reader. But illustrations are valuable only when they strengthen the text. It is rarely an advantage to use a picture in an advertisement unless it has some relation to it. It might easily become a hindrance, because it detracts from the real story contained in the advertising. One great advantage of the illustration is that it produces life and human interest into advertising which might otherwise be dull and heavy. But this factor must become subordinate to the general object of the advertisement.



It is not the purpose of the advertiser to give a course of instruction in art in connection with his publicity campaign, unless of course that is his specialty. But even under such circumstances, he must make this instruction simply a means to an end.

The illustration frequently displays what cannot be told in type. Endless description cannot take the place of an appropriate picture. But one should be careful not to repeat in the text what the picture tells more plainly. Use the reading matter to better advantage by giving facts which the picture cannot present.

It should be the constant care of the advertiser to fight against the commonplace in illustration. There should be a pertinence in the picture which will carry with it a distinct idea. For instance, the representation of a building does not signify very much, because a building may illustrate almost any kind of an enterprise. Neither is a photograph of a group of people particularly effective, unless the people are persons of note, and even in such a case, they may illustrate quite a variety of subjects. Several rescue missions in New York City have a custom of photographing a man just as he came into their mission, with all the marks of depravity upon him. After he has been under the influence of the work for a certain period, he is again photographed, showing what the mission has done for him. Thus

the mission is employing the familiar "before and after" method, which has been so successful in commercial advertising. It will be seen, therefore, that an illustration must have not only local application, but it must deal with a very definite subject. In ordinary advertising, the illustration shows the article in use by people who are deriving either pleasure or profit from its use. Or it graphically portrays a particular point concerning the article which the dealer desires to sell. Instead of stacking up a pile of luncheon specialties in their tin boxes, it would be better to illustrate it by showing a company of people enjoying the meat or other eatables at a picnic, or as it is being served by a young housewife in her home.

In advertising the work of the institutional church one might show in the illustration a group of young women receiving a lesson in domestic science; or, in advertising the penny bank, show a group of depositors lined up before the cashier. The social side of a young men's bible class may be illustrated by the class seated at a banquet table in its natural environment in the church. Such illustrations are far more effective than a stiff grouping of people, unless one simply desires to show a large number of people gathered together on a particular occasion.

Of course there are times when the showing of a group of buildings is effective, especially when

one desires to present the scope of a particular enterprise as it is represented in the number and character of the buildings which are being used. Sometimes such illustrations may be worked out to greater advantage by an artist, especially when it is not possible to get a satisfactory photograph, or when a certain group or effect is desired which can be obtained only by an artist's original composition.

The illustration should have in it as few lines as possible, both because of the greater distinctness which will result in the general effect, and because such an illustration will more readily lend itself to various kinds of treatment by the engraver.

The more of the personal element that one can put into the illustration the more effective will it become. The signature of the minister, printed on general advertising matter, is often an advantage. This might be better, in many cases, than using his photograph. The question of using the advertiser's photograph depends largely upon his personal relationship to the matter being advertised. If the advertising demands personal confidence in the advertiser, this would be a strong argument in favor of printing his picture, provided, of course, that his picture will accomplish this result. This undoubtedly applies to the work of the minister, as his personality counts for a great deal in his work

There are churches which might with advantage print the pictures of their ministers, particularly if they are popular and well-known characters.

There is something about a strong-looking face which inspires confidence. And as this is an important element to arouse in the minds of the people with reference to an advertising proposition, the minister should be willing to loan his face if that will help in getting their interest. This is unquestionably one way of giving the advertising a uniqueness which no one else can take from it, as the minister's photograph would not be used by anybody else for church advertising purposes, in opposition to his own plans and work.

Many successful advertisers have used models in their advertising campaigns, thus giving it the personal element. A group of young people or children selected from among the members of the church might be used for this purpose, especially in advertising the physical, social and educational features of the church's activities. They might become known in the advertising by a particular title, so that the public may become acquainted with, look for and designate them in the advertising material that is issued from time to time. Pictures of substantial looking business men in the church may be used in the same way, as well as photographs of maids and matrons.

Everybody is familiar with the "Kodak girl," and how she has been used in advertising a camera. Most people know about "Phœbe Snow" and her relationship to an Eastern railway company, which road through her advertised the cleanliness and other features in connection with travel on its line. Other business concerns have invented characters who have served as personalities around whom they weaved their advertising stories. Who has not heard of "Sunny Jim," for instance? The magazines, street cars, bill-boards and newspapers, have made us acquainted with the characters used to advertise Sapolio, Uneeda Biscuit, Omega Oil, and other more or less useful things. Whatever else these advertisements may have failed to accomplish, they have surely been given personality by the illustrations employed. Such illustrations must not become fantastic or freakish. There must accompany the illustration common-sense talk which is to the point.

While it is not necessary for the advertiser to have a technical knowledge of reproduction processes, he should have a fair acquaintance with the methods which are employed, so that he will know how his picture may best be used for reproduction purposes.

A "cut" may be any kind of a printing plate, no matter what the process by which it was made. It may be simply a form of type. In



There's more to the vacation when you

# KODAK

More pleasure at the moment and afterward the added charm of pictures that tell the vacation story. And it is all so simple by the Kodak system that the merest novice can make good pictures from the start. Kodak has removed most of the opportunities for making mistakes.

**KODAKS, \$5.00 TO \$100. BROWNIES, \$1.00 TO \$12.00**

*Catalogue free at the  
dealers or by mail*

**EASTMAN KODAK COMPANY**  
Rochester, N. Y., *The Kodak City.*

The "Kodak Girl," familiar to readers of magazines, and an illustration of the use of a model for advertising purposes.



200 Line Screen  
Figure 1



120 Line Screen  
Figure 2



65 Line Screen  
Figure 3



"Tooled" Effect  
Figure 4



“Outline” Effect  
Figure 5



“Vignette” Effect  
Figure 6

## Half-Tone Screens and Effects

**Figure 1**—Used for any purpose where the printing is to be done on fine coated paper with a smooth, hard finished surface.

**Figure 2**—Will give good results on almost any kind of paper with an ordinary hard, smooth finish. Can be used by the average religious weekly.

**Figure 3**—Suitable for any purpose where soft, unfinished paper is to be used. The most satisfactory half-tone to use for newspaper work of any kind.

**Figure 4**—Various methods of tooling are employed in half-tone work. The above is an illustration of one of these methods.

**Figure 5**—Sometimes tooling the “screen” out of the background will improve the looks of the cut. This is called “outlining.”

**Figure 6**—To procure certain soft effects, it is often desirable to show the screen soft and fading out into the white of the paper. This is called “vignetting.”



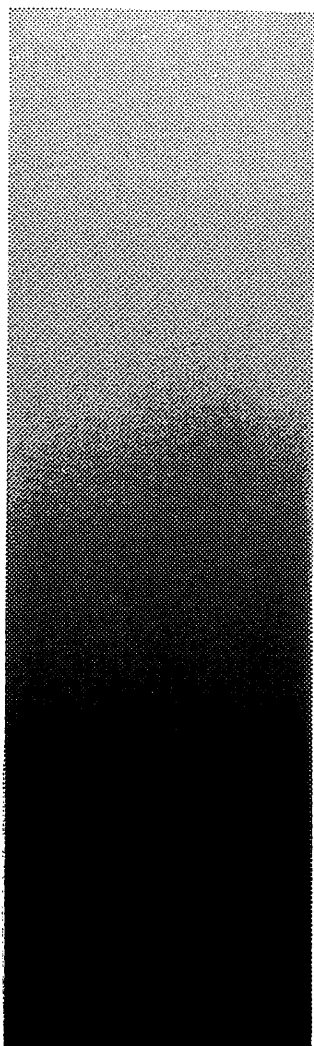


Diagram showing the screen in half-tone work, from absolute black to absolute white, and indicating how shaded effects are obtained.

ordering, therefore, care should be taken that the particular kind of cut is designated. There are woodcuts, half-tones, zinc etchings or line-cuts, electrotypes, stereotypes and nickel-types. The first three are "original" engravings, each made by a different process. The last three are duplicates of these originals, each made in a different way, but any one of which may be made from any of the original engravings.

Of the various kinds of copy from which printing plates are made, photographs, wash-drawings, line-drawings, crayon and charcoal drawings, oil paintings, steel engravings, photo-gravures, lithographs, prints from woodcuts and zinc etchings, printed pages and the actual article itself are most common. However, it is not possible to make all kinds of engravings from all of these. The exceptions will be noted as each process is described.

The copy should be larger than the engraving which it is desired to make, because the reduction increases the sharpness of detail and the blemishes are diminished.

A short time ago woodcuts were the only kind of illustrations used. The development of other, and for most purposes, better methods, has almost displaced the woodcut. The woodcut costs more and requires a longer time to make than the half-tone and the line-cut. It is used very largely for reproducing machinery, furniture,

jewelry and mechanical contrivances. The thing to be engraved is either drawn, photographed or transferred upon a boxwood block and engraved by hand. From the woodcut thus obtained electrotypes are made for printing purposes. The wood-engraving is not durable enough to print from. The chief advantages of the "woodcut" are that it can be used on almost any kind of paper, that it prints sharp details, and that excellent electrotypes can be made from it.

Some kind of a woodcut may be made from any kind of a copy, although while sharpness in detail will be obtained, there will naturally be comparatively little detail, as every part of the cut is worked out by hand.

A photograph contains, besides black and white, many intermediate tints which are called half-tones. These are essential to the picture. The half-tone process owes its name to the fact that it retains these tints. A half-tone may be made from photographs, oil paintings, photogravures, steel-engravings, lithographs, from the object itself, wash-drawings, or from printed proofs of other half-tones, although the latter will have a smudgy effect, unless the lines are exactly matched, which, however, is very rarely done by the engraver. Even at best it is impossible to get as good results from another half-tone as it is from the original photograph, because every time a picture is reproduced, it al-



paper clipping, but the result is never as clear as if a line-cut or zinc etching were made of it, because the half-tone leaves no white background. The white background in the newspaper always shows up gray in a half-tone. Sometimes when it is desired to produce a contrast with the reading matter by which it is surrounded, a half-tone is made from the newspaper clipping, with good effect.

Steel-engravings are generally reproduced by



Heading of an advertising circular using newspaper clippings as a background.

the half-tone process. The reproduction of lithographs depends upon the style of the work. If it is anything containing very fine lines it is reproduced by the half-tone process. If it is openwork, such as lettering and consisting of lines that would make good copy for zinc etching, it is reproduced by that process.

A half-tone plate is made by photographing an object or rephotographing a photograph with a screen placed between the camera and the

thing to be reproduced. The screen consists of two pieces of glass which have been ruled with very fine lines. These pieces of glass are joined together with the lines crossing at right angles. The ruling on the different screens varies from fifty to two hundred lines to an inch, the use of a particular screen being determined by the quality of the paper upon which the half-tone is to be printed. Half-tones of from fifty to one hundred lines per inch are considered coarse, and are used principally for newspapers and other purposes when a soft spongy paper is to be printed upon. Screens of one hundred to one hundred and thirty-three lines make half-tones for ordinary supercalendared or enamelled papers, such as are used in magazines.

Screens between one hundred and fifty to two hundred are used only when very fine papers are to be used. The finer the screen the better will be the result, although the finer half-tones are much more difficult to print, because, among other reasons, the fine openings will rapidly fill up with ink, particularly if it is poor ink. The press itself has much to do with producing good results with half-tones. It isn't possible to do good work of this kind on the ordinary small press.

If the copy is poor or faulty, the process of engraving will not improve it, although sometimes the copy itself may be "doctored" by an

expert, so that it will be possible to get good results with it. The best results are obtained with photographs which are highly finished and of a brown or reddish tint. Rough surfaces are reproduced in the half-tone, giving it an uneven appearance. In the reproduction of oil paintings or any other object having colors, it is usually necessary to first make a photograph of the subject, and by using specially-prepared plates the color values are retained in the photograph as far as possible.

Of the colors of the spectrum, or rainbow,—violet, indigo, blue, green, yellow, orange, and red—those preceding green photograph too light; those following, too dark. Thus a photograph of an auburn-haired girl in a blue dress would appear to be that of a black-haired girl in a white dress.

In making maps and diagrams for reproduction purposes these facts with regard to color effect in photography should be kept in mind, as sometimes some colors will leave no impression whatever upon the negative, and hence will not appear upon the finished diagram or map.

In making the photograph for the half-tone, the tones in the picture that is being reproduced make their impressions upon the sensitive plate in the camera through the little holes which have been made by the crossed lines of the screen,

each little hole acting theoretically as a separate lens. The light tones photograph fastest and make little spots upon the plate. These increase in size while the shadows are photographing. The shadows photograph slower, and make but small dots on the sensitized plate. After the exposure is made the sensitized plate is developed and is called a negative. This negative is placed in a printing-frame with a plate of copper, which is chemically treated as a piece of paper for an ordinary photograph is treated, and the negative is printed out on the copper, the dark spots in the negative showing light and the light ones dark, reproducing after it is printed, the tones in the original. This copper plate is then etched, mounted upon a wooden or a metal block and is ready for use, excepting that it is usually necessary to correct certain defects by cutting or tooling.

There are various ways of finishing a half-tone plate. Commonly it is finished square. Sometimes an oval finish is more satisfactory. It may have a small black line about it or not. Ordinarily it looks better and stronger to have the line, and it is more easily printed. If the background is cut away so that the subject is without any shading about it, it is spoken of as an "outlined" or "silhouetted" half-tone. If the background is arranged so that it extends about the subject for a distance and then gradually fades

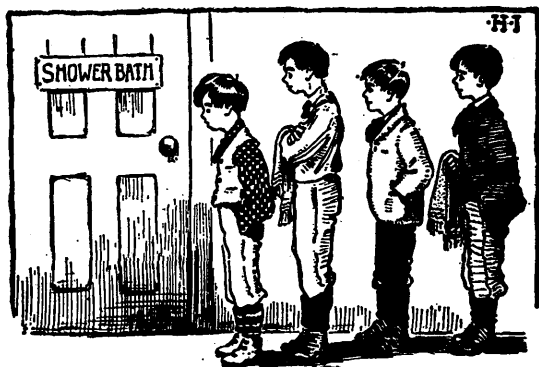


away, it is styled a "vignetted" half-tone. This extra work is done by hand after the plate has been etched. Beautiful effects are obtained by tooling half-tone plates by hand. This work requires expert treatment, but the picture must lend itself to it. The cost of making half-tones is about fifteen cents a square inch, with a minimum charge of one dollar fifty cents for each half-tone.

Making zinc etchings or line-cuts is the simplest method of producing printing plates by photographic process, although a zinc etching cannot be made from a photograph or a wash-drawing, a wash-drawing being made very much like a water color drawing, excepting that it is finished in black and white. Zinc etchings are made only from line-drawings, or prints, or stipple drawings, or prints. That is, any drawing or print consisting of lines or dots, in a color which will photograph, may be reproduced by it. The copy is placed before a camera and a negative is obtained, but not with a screen as in making a half-tone. It has the advantage over half-tone work for certain kinds of printing, in that it is possible to make straight lines, which cannot be done in half-tone work, as the screen prevents this. But in zinc etching it is impossible to secure the tones which are obtained in the half-tone process. Thus, the finer results obtained in half-tone work are lost. However, in some kinds of illustrations this

method has superior advantages, especially if the cut is to be used in a newspaper.

The negative is printed upon a piece of zinc or copper. After being properly treated to insure only that part of the zinc etching which is desired, the plate is placed in a trough containing acid and the superfluous metal is "bitten



Line cut made from pen and ink work.

out," leaving the print alone untouched, so that a perfect printing plate remains, which is capable of turning out thousands of copies.

As it is necessary in making a zinc etching to make a drawing from a photograph or from the object which it is desired to reproduce, the first cost is frequently greater than in making a half-tone, although the actual mechanical process of making a half-tone is several times greater than

making a zinc etching. Probably the cost would average pretty nearly the same, when a large amount of work of both kinds is done.

The best kind of an illustration need not necessarily be an accurate representation of the object reproduced. It may be an idealization of the thing that will give the greatest satisfaction. This is why a photograph may sometimes be far from being really artistic. It is too true to facts—too scientifically accurate. A picture is interesting because it expresses the artist's interpretation of a certain thought or object. The photograph is so accurate that it often makes men and animals rather grotesque things, and we naturally protest against such representation. Because of this, the half-tone plate made from a photograph is often less pleasing than the line-cut or the production of pen and ink work.



Line cut made from pen and ink work.

A zinc etching can be used in most any kind of a printing job. It requires little or no "make-ready," and even in the hands of a poor printer, will print satisfactorily. The zinc etching will

also adapt itself to special treatment in securing striking typographical effects. Practically all advertising illustrations used in newspaper work are made by this process.

Electrotypes are simply duplicate engravings, made from any kind of type forms. A mold is made by pressing the form into very stiff wax. This mold is suspended in a bath, holding copper in solution. An electric current is employed to deposit the copper on the mold, until the required thickness is obtained. This shell is then backed up with metal resembling lead, and mounted upon wood or metal. The shell may be of varying thickness. If it is too thin, the life of the electrotype will naturally be short. An electrotype is not as good as a half-tone, because it is not so sharp nor so deep, in its outline. If the work to be done is to be especially good, it will be best in printing, to use original half-tones, although for the ordinary job the electrotype will answer. The cost of the electrotype is about one-fourth of the original half-tone.

Very often, after an ordinary job of type has been set up, it is a good plan to have the matter electrotyped, especially if a great number of impressions are to be run off,—in which case they may be used upon a number of presses—or if the job is to be reprinted in the near future. The plates may be laid aside, while the type originally used to make them may be employed for other pur-

poses. When making electrotypes it is best to order them when the original is ordered, so that they may be made before the original has been used to print from. This will insure a better job in the duplicates. It should be borne in mind that it is not always satisfactory to have an electrotype made of a half-tone with a finer screen than one hundred and fifty, as very little depth can be obtained when the screen is so fine. Stereotyping is another method of duplicating matter to be used on the printing-press. It is used only for coarse work, principally in making the plates used in printing newspapers. Instead of taking the mold in wax, it is taken in paper pulp, or papier-maché. This impression is then dried and is called a matrix. The matrix is put into a metal box, or into a half-cylinder when the stereotype is to be used on a newspaper web press, and molten metal is poured onto its face. When it cools off the rough edges are trimmed and the cut is finished. From three to twenty stereotypes can be made from one matrix, depending on the condition of the original matter.

Nickel-types are practically the same as electrotypes, except that a deposit of nickel, instead of copper, is gathered on the face of the mold. Nickel-types are better than electrotypes because the nickel is harder. They are almost as good as original half-tones,

In ordering cuts the following points should be observed.

Designate whether you desire a woodcut, half-tone or zinc etching. If ordering half-tones, indicate the screen that is to be used, observing the general rules which have been enumerated in this chapter with reference to the kind of paper upon which the half-tone is to be printed. If possible, send to the engraver a sample of the paper to be used.

Indicate whether the half-tone is to be finished square, round or oval. Give the dimensions, one way, "size to be," of the finished cut. This may be either "width" or "depth." Usually you will give the width, as, in most cases, the cut will be used in newspapers, which adhere to definite widths in their columns. The depth will then be in proportion to the size of the original design. The proportion to which the picture will reduce or enlarge is easily arrived at by the following method. Draw a line or lay a ruler from the lower left to the upper right corner of the picture, and as much further as is necessary. If the picture is to be reduced to a given width and it is desired to ascertain what the height will be, measure off the width along the lower edge from the lower left corner. From this point measure up to the diagonal line and the exact height will be obtained. If the height is given and the width unknown, measure from the lower

left corner to the desired height and then across to the diagonal line. The diagonal line crosses every point of exact proportion.

In giving sizes always specify which is the height and which is the width. As a rule, the best way to designate size is by inches and fractions of an inch. It occasionally happens, how-

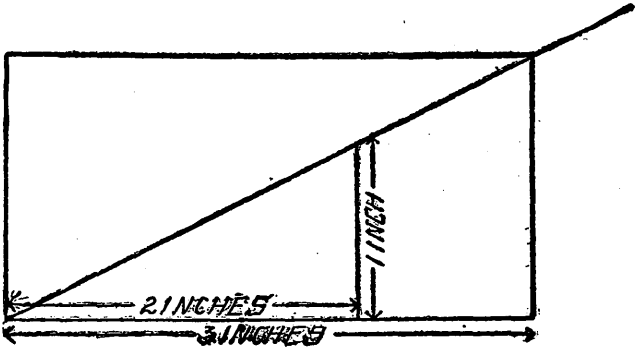


Diagram indicating how to obtain the unknown dimension of an engraving.

ever, that some other system of measurement is designated, as, for instance, when given in "columns." In ordinary cases, when the order is so given, the engraver will make the cut "thirteen ems pica" or two and one-sixth inches wide per column, this being the standard width of the ordinary newspaper in the United States; but some city papers are one-half em, or one-twelfth of an inch wider than this, and a few papers vary in greater degree. It will be apparent, therefore,

that it is usually safer to give the dimensions in inches.

Give directions as to whether the cut is to have a wood or a metal base, trimmed flush or tacked on around the edges. Sometimes it is desired to run the type close to the edge of the cut. In such a case the engraver should be so informed. Unless otherwise ordered, cuts of all kinds are mounted on wood. When too small to hold nails, or when there is no place to insert them, it becomes necessary to mount on metal by a process called sweating. When ordering plates for forms that are to be stereotyped, or for forms that are to be wet by washing, they should be ordered on metal bases. Odd shaped plates, as for instance, a triangular form, are always measured at their widest points in figuring the size or square inches to be charged for. No allowance is made for any space contained within the outside dimensions where the plate or block has been cut away, as the material that would have been there has been wasted.

It is often desired to combine a number of separate photographs in one group. This is usually accomplished by making an ornamental background, pasting the photographs in position and making a half-tone of the whole. If the photographs are all of about the same size and character, and there is no objection to taking them off their mounts, which practically destroys



the picture for other use, the matter is simple. If, however, the photographs are of a variety of sizes, shapes and colors, and it is desired to have them as uniform as possible, it then becomes necessary to make separate negatives of a part of the photograph, strip the small separate negatives into the large one and make the half-tone. The background may be perfectly plain or may be more or less ornamental, as taste and expenditure may dictate. Another style of work is produced by making a pen drawing of the desired background and making a zinc etching of it. Then half-tones are made of the photographs and these are inserted in the zinc plate. If any particular order or arrangement of a group is desired, a rough lay-out or diagram of a group may be prepared, the spaces numbered and the photographs numbered to correspond. If names are to be used in a group in connection with photographs, these should be written on the back of each photograph with the greatest care, or better still, printed on, so that no mistake in spelling can occur. There is, of course, expense connected with the preparations of groups, but to offset this it should be remembered that one large plate costs less than a number of small ones, and that a number of pictures are shown in less space than would be required if made separately.

## X

### PRINTING-OFFICE INFORMATION

**I**N sending copy to the printer, the greatest care should be exercised in its preparation. Neither the compositor nor the proof-reader will edit or revise it, for neither is permitted to exercise such authority. The compositor has strict orders to "follow copy" and it is the business of the proof-reader to see that he does so. Only in such instances where words are unmistakably misspelled will a proof-reader deviate from the copy. No proof-reader, nor his employer, can be held responsible for any other errors if the copy is followed. Sometimes a proof-reader may call the author's attention to a seeming misstatement, an ungrammatical construction, or a faulty arrangement, by putting a question mark opposite it in the proof, but he will not change the copy without the consent of the author.

Copy should never be sent to the printer when it has been hastily thrown together with the intention of revising it in the proof. Proof corrections take more time and cost considerably more than copy corrections, because author's alterations are almost invariably charged for

extra, according to the time consumed in making them. If it is found that a word or a number of words are to be eliminated, try to substitute matter which will take just about the same number of letters and if possible, in the same place ; otherwise—especially when the matter is set on the linotype—it will be necessary to reset the entire paragraph in order to adjust the lines.

The paper selected for the copy should be uniform in size. When odds and ends have been used in the copy, with additions on small scraps, it is almost impossible to make an accurate estimate of the number of pages the manuscript will occupy in print. When it is absolutely necessary to use clippings, etc., they should be pasted upon the standard size sheet which is used for the rest of the copy. Only one side of the paper should be used, and the pages should be carefully and consecutively numbered so that if necessary they can be separated and given to different compositors. Additions to the manuscript should not be written on the back of the page where they are liable to be overlooked. If extra matter is to be inserted, say, after page five, for instance, the extra pages should be numbered "5-A," "5-B," "5-C," etc. When words are eliminated by scratching, do it thoroughly, so that there will be no question about it, but do not leave an isolated word among a lot of scratched out stuff, as it is liable to be overlooked. Do not

use abbreviations in the copy unless you want them in the proof. The copy should be carefully punctuated, special care being taken to indicate the ends of sentences and the beginnings of paragraphs.

Punctuation is of great value to the advertisement writer, enabling him to make his matter clear, crisp, concise and convincing. The most useful rules of punctuation are those which the writer will make for himself after a study of the punctuation of careful writers. A good rule to follow with regard to punctuation is to punctuate too little rather than too much. When punctuation does not make the meaning clearer or result in some definite advantage, do not punctuate. Sometimes the various styles of type that are used will answer in the place of punctuation marks. Proper names should be written very plainly. In most cases it is better to print them in the copy. Underline the letter "u" and overline the letter "n" if there is the slightest chance of their being mistaken one for the other.

Quotations set in type smaller than the text need no quotation marks, but the marks should not be omitted if all the matter is in the same type. If the quoted matter with marks has more than one paragraph, each new paragraph should begin with quotation marks, but closing marks should be used only at the end of the entire quotation. Double marks should be used except

in the case of a quotation within a quotation, when a single mark should be used. The titles of books or other writings should be quoted with double marks.

The use of italics for emphasis must be governed by the writer. As a general rule, it is best not to use italics too freely. In newspapers it is common to use names of periodicals, publications and stage characters in italics. All foreign words plainly used as such should be printed in italics. Familiar foreign words or those that have become Anglicized, or are so common that every one knows them, should not be in italics. Italics are often used for headings; this use, however, must depend upon the decision of the writer.

Military or naval and some professional titles preceding names are nearly always abbreviated; as, Capt. Smith, Dr. Jones, Rev. Dr. Brown. Many newspapers speak of a minister as "Rev. Smith." It should be either Rev. Mr. Smith or Rev. Dr. Smith if the given name is omitted. Titles of college degrees are abbreviated. An abbreviation is commonly used for the name of a state following that of a county, city, town or village, and sometimes for a county between a place and a state; as, Brooklyn, Kings Co., N. Y. The abbreviations given in our common lists, as in dictionaries, are generally used instead of the full words, especially in statistical matter or in

matter involving frequent repetition, after the manner of statistics. In particular general work, or in work which is not very familiar, it is better to avoid abbreviations as far as possible.

General directions as to the use or non-use of figures can hardly be made to meet all cases satisfactorily, as so much depends upon the nature of the work in hand, but the following rules may be suggestive:—In general printed matter it is common to use figures for 100 or more, except in the case of large round numbers, particularly such as a *thousand* or *three millions*. It is not uncommon, however, to use them for numbers of ten or more, and this is usually preferable in giving two or more numbers together, even if some are only units. In statistical matter, all numbers should be in figures. Figures should ordinarily be used for the street number of a house and commonly for the name of a street above ninety-ninth. Sums of money, especially \$1.00 or more, are printed in figures in news matter, with the exception of large round numbers as already indicated. The time of day is usually printed in figures, also any length of time, especially with more than one denomination, as hours, minutes and seconds. In conversational matter it is better to spell out most numbers.

If possible, use a typewriter in preparing copy, because this not only makes the copy more readable, but it permits the compositor to prepare his

“lay-out” to better advantage. The manuscript should be sent to the printer either flat or folded; rolled paper is awkward to handle. It is also a great disadvantage to use thin paper. Display matter should not be indicated until after the writing of the copy has been completed. This will give the author a better chance to get a general idea of what the completed copy will look like. Leave plenty of space between lines and allow considerable margin on each side, so that, if necessary, additional words or sentences may be written in. Unless there is an understanding with the printer as to the size of the pamphlet or circular, the number desired and the width of the type measure, the size and styles of type to be used, the quality and color of the paper and the color of the inks, this information should be written on the order sheet, on the “dummy”—if one is prepared—or on the copy itself.

The advertisement writer should have a fairly accurate grasp of the theoretical side of printing, so that he may be able to intelligently explain his requirements to the printer. Unless he feels very sure of himself, however, he should not give hard and fast instructions, but should leave much to the judgment of the printer. It is an advantage, when there is a free interchange of ideas for mutual benefit. An advertising writer who has good taste can often improve upon the work turned out by some printers.

First of all, there should be a knowledge of types. Until very recent years, no general standard for the various sizes of type bodies was recognized by the American type founders, excepting certain well-known kinds of type such as Brevier, Nonpareil, Agate, etc., but even these, while alike in name, were nearly always slightly different in size with different founders. Even the same founder did not always keep his type sizes strictly constant from year to year. One can easily imagine the difficulties of the printer on account of the various sizes of type in his office. This difficulty has been overcome by the adoption of what is now known as the "point" system of regulating the sizes of type bodies. This is obtained by dividing a length of thirty-five centimeters (almost exactly thirteen and four-fifth inches) into 996 equal parts, each of which is called a point. A point is equal, therefore, to  $.0138+$  inches or, in other words, 72.46 points equals one inch. Printers, however, express a point as one seventy-second of an inch. Under the point system, four-point type is very nearly four seventy-seconds or one-eighteenth of an inch in size, so that if eighteen lines of this type be set solid—that is, without leads between the lines—the eighteen lines will occupy one inch in the length of a page. Similarly, twelve lines of six-point, nine lines of eight-point, etc., will each occupy one page-inch.



The following table gives the names of the different sizes according to the old system by which type was known, also their relative sizes under the point system :

<i>Point Names</i>	<i>Old Names</i>
3½-point	Brilliant
4 or 4½-point	Diamond
5-point	Pearl
5½-point	Agate
6-point	Nonpareil
7-point	Minion
8-point	Brevier
9-point	Bourgeois
10-point	Long Primer
11-point	Small Pica
12-point	Pica
14-point	English
18-point	Great Primer
20-point	Paragon

Advertising rates are usually quoted as so much "per Agate line, fourteen lines to the inch," because the old size Agate is the most practical measurement, as fourteen lines of it make exactly one inch, whereas neither fourteen lines of five-point nor five and a half-point do, the former making two points less than an inch, the latter five points more.

The lines of type, as we see them in the printed advertisements, can be arranged in relation to each other in two different ways ; that is, they may be solid or leaded. When they are arranged solid, there are no spaces between the lines of

type except what happens to be on the body of the type itself. When, however, the lines of type are leaded, it is meant that they are spread apart by means of thin strips of metal called "leads," which are spoken of as one-point, two-point or three-point leads, according to their thickness. Thus a two-point lead will separate two lines of type two points or two seventy-seconds of an inch. When printers speak of "four-to-Pica," "six-to-Pica" leads, they mean that so many leads set together make a line of Pica which, according to our table, would be twelve points. However, most printers speak properly of leads in the terms of the new point system.

An "em" of any type is the square of the body of that type. As it is hardly possible to count all the spaces of metal in a page, the "em" is made a unit of superficial measurement. The space that can be covered by 1,000 "em quads," which consist of square pieces of metal technically called "quadrats," is reckoned as 1,000 ems. This method of measurement is the same whether the matter is leaded or is set solid. Display matter is never measured by "ems" but is charged by the hour. The unit of measurement for the width of a column of type is usually a perfectly square piece of type metal called an "em Pica." It is exactly twelve points or twelve seventy-seconds of an inch in width and height, hence six Pica-ems make an inch. Therefore, in

stead of speaking of a newspaper column as so many inches wide, it is said to be thirteen ems wide, meaning that it is two and one-sixth inches wide, only it is more convenient to speak of the width in "ems."

All types, rules, cuts, etc., are .918 inches high, hence the term "type high."

A knowledge of type faces adapted to advertising display is useful. Display type is type varying from the ordinary Roman face and is generally a larger size than is ordinarily found in letterpress. Among the names of leading display types used by the best advertisers, may be mentioned :

Caslon,	Jensen,	DeVinne,
Gothic,	Cheltenham,	Pabst Old Style,
Post Old Style,		

together with a large number of types not varying greatly from these faces, and giving something of the same effect.

The secret of display is contrast. The display lines should stand out from the surrounding type. An advertisement that is set up all in display has no display whatever. It is easier to read lower case than capitals, and the modern principle is to set display type in lower case. The trade catalogue of a large type foundry company makes one of the best text-books treating upon type.

Advertisements are frequently surrounded by

borders which are set up just as type is set. They are made of type-metal and brass in plain or fancy patterns, giving a variety of choice. Advertising space is usually four-cornered; therefore, round-cornered borders make an advertisement stand out among the ordinary square-cornered advertisements. If a border or outline is round, or oval, or triangular, or lozenge-shaped, or irregular, the degree of prominence obtained depends upon the extent of its unusualness. If a border is specially designed and different from ordinary type borders, it may attract more attention. Generally speaking, an ornamental border should not be placed around a cut. It might not mar the appearance of the advertisement, but it diminishes its commanding attractiveness. The illustration may be placed above or inside of the border panel or it may cross the panel in any direction, or it may break through the border, or in one corner of the panel, or it may break into the middle of a plain border panel. In advertisements of this style, the outlying portions of the illustration may stand against a background of white space. A black border separates the advertisement from the gray matter of the newspaper page and becomes, as it were, a frame to the type picture it surrounds. A liberal amount of white space should be left around it. When a proof is submitted by the printer, hold it off at arm's length and look at it through the

lashes of your half-closed eye. You will then see, not words or illustrations, but masses of black, gray or white, and can quickly determine

## Proofreaders' Marks

<b>X</b> Change bad letter.	<b>⊂</b> Close up entirely.
<b>⌞</b> Push down space.	<b>⊙</b> Period.
<b>9</b> Turn.	<b>/</b> Comma.
<b>8</b> Take out ( <i>dele</i> ).	<b>⊖</b> Colon.
<b>^</b> Left out ; insert.	<b>;/</b> Semicolon.
<b>*</b> Insert space.	<b>∨</b> Apostrophe.
<b>∨</b> Even spacing.	<b>∪</b> Quotation:
<b>∪</b> Less space.	<b>¶</b> Paragraph.
<b>/</b> Hyphen.	No <b>¶</b> No paragraph.
<b>///</b> Straighten lines.	<i>w. f.</i> Wrong font.
<b>☐</b> Move over.	<i>....</i> Let it stand.
<b>□</b> Em-quad space.	<i>stet.</i> Let it stand.
<b>/-/</b> One-em dash.	<i>tr.</i> Transpose.
<b>/-2/</b> Two-em dash.	<i>Caps</i> Capital letters.
	<i>s. c.</i> Small caps.
	<i>l. c.</i> Lower case small letters.
	<i>Ital.</i> Italics.
	<i>Rom.</i> Roman.

whether the setting is in good display or is simply a jumble of dark and light spots that make it a specimen of typographical ineffective-

ness. Do not place too many display lines in an advertisement. Try to get broad, bold effects. Do not scatter the three colors with which you are working. Concentrate them. By using a light, open border and light face display type, an air of refinement is given to the advertisement. Different styles of types and borders convey different impressions. The advertisement writer should study the matter of borders and try to acquire typographical taste.

Returning proof to a printer and indicating a punctuation mark, the customer wrote in the margin of the proof:

“I do not like a comma in this place. Please take it out.” A simpler method to have expressed his desire would have been to use a proof-reader’s mark. As each compositor sets the copy consigned to him he places the matter in a galley, from which a proof is made. This proof is usually read by the proof-reader with the assistance of a copy-holder. After the corrections have been made, it is sent to the author together with the copy. Page proofs are then submitted and when it has received his O. K., this is the last the author sees of it until the job is printed. Copy should be sent to the printer in time so that proofs may be submitted. They should be returned as quickly as possible.

When printing a large quantity of small pieces,

*initial caps*

The Inland Printer prints an amusing letter from Mr. T. B. Aldrich to Prof. E. S. Morse, ex-president of the American Academy for the Advancement of Science. Prof. Morse, it should be stated, has a handwriting quite indescribable. My dear Morse: It was very pleasant for me to get a letter from you other the day. Perhaps I should have found it pleasanter if I had been able to decipher it. I don't think I mastered anything beyond the date (which I knew), and the signature (which I guessed at). There's a singular and perpetual charm in a letter of yours; it never grows old; it never loses its novelty. One can say to one's self every morning "There's that letter of Morse's; I haven't read it yet. I think I'll shy another take at it today and maybe I shall be able, in course of a few years, to make out what he means by those t's that look like w's, and those is that haven't any eyebrows!" Other letters are read and forgotten, but yours are kept forever—unread. One of them will last a reasonable man a lifetime. Admiringly yours, T. B. Aldrich."

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*and throwi away*

save all the presswork you can by printing as many on the sheet as the stock will permit.

**THE INLAND PRINTER** prints an amusing letter from Mr. T. B. Aldrich to Prof. E. S. Morse, ex-president of the American Academy for the Advancement of Science. Prof. Morse, it should be stated, has a handwriting quite indescribable. "My dear Morse: It was very pleasant for me to get a letter from you the other day. Perhaps I should have found it pleasanter if I had been able to decipher it. I don't think I mastered anything beyond the date (which I knew), and the signature (which I guessed at). There's a singular and perpetual charm in a letter of yours; it never grows old; it never loses its novelty. One can say to one's self every morning: 'There's that letter of Morse's; I haven't read it yet. I think I'll take another shy at it to-day and maybe I shall be able, in the course of a few years, to make out what he means by those t's that look like w's, and those i's that haven't any eyebrows!' Other letters are read and thrown away and forgotten, but yours are kept forever—unread. One of them will last a reasonable man a lifetime. Admiringly yours, T. B. Aldrich."

Corrected proof.



Electrotypes are sometimes cheaper than press-work. As a usual thing it does not pay to print more than one on a sheet, if you are printing less than 5,000. Get your cuts back from the printer as soon as you can, after he is through with them. He usually has so many to take care of that they may get lost or damaged. Cuts should be handled very carefully. If stacked one upon the other, put a thick piece of cardboard or blotting-paper between them. When shipping more than one cut, pack them face to face with a piece of cardboard between them, so that the bumps and knocks incident to shipping may come on the blocks. When shipping single cuts, protect the face with as thick a piece of straw-board as you can find, wrap plenty of paper around it, or put it into a box. If padding is required to fill it, put the padding so that it will the better protect the face of the cut.

In getting at the dimensions of a particular job, it is a great advantage to know how the stock, or the paper, will figure. Practically all paper is cut into standard size sheets. Suppose, for instance, that the sheet to be used measures 22x28 inches. If possible, the dimensions of the job should permit the use of these sheets without waste. The application of this principle will be made plain by the following sample tables :

How many  $5\frac{1}{2} \times 7$ -inch pieces out of a sheet  $22 \times 28$  inches?

$$\begin{array}{r} 22 \times 28 \\ 5\frac{1}{2} \times 7 \\ \hline \end{array}$$

$4 \times 4 = 16$  out, without waste.

How many  $5 \times 9$ -inch pieces?

$$\begin{array}{r} 22 \times 28 \\ 5 \times 9 \\ \hline \end{array}$$

$4 \times 3 = 12$  out, with 1-inch waste one way, 2-inch waste the other way.

How large a sheet for sixteen  $3 \times 4$ -inch pieces?

$$\begin{array}{r} 3 \times 4 \\ \text{Multiples of } 16 - 4 \text{ and } 4 \\ \hline \end{array}$$

$12 \times 16$ -inch sheet,  
or,

$$\begin{array}{r} 3 \times 4 \\ \text{Multiples of } 16 - 2 \text{ and } 8 \\ \hline \end{array}$$

$6 \times 32$ -inch sheet,  
or,

$$\begin{array}{r} 3 \times 4 \\ \text{Multiples of } 16 - 8 \text{ and } 2 \\ \hline \end{array}$$

$24 \times 8$ -inch sheet.

All papers are not adapted to all kinds of printing. Upon the proper selection of the paper depends, to a considerable degree, the effectiveness of the printed matter. If there is a paper agent in your town, cultivate his acquaintance. A paper-maker's specimen book is valuable for reference and for inculcating a taste for harmony of colors, and for producing pleasing effects.

Outline cuts will print on anything from coat paper to blotting-paper. Half-tones do not show good results excepting on the finest grades of paper having smooth surfaces. When in doubt as to what color of paper to select for a booklet, use white. Cream, straw and the lighter tones of paper can, however, be used, and with the exercise of judgment, very rich and handsome effects can be obtained. Cover paper should be heavier than that used on the inside of the booklet. Very thick, roughly finished or spongy paper is well adapted for cover work. Almost any color or finish of cover paper harmonizes with white paper. With cheap paper, such as is used in printing dodgers, the largest type should be used. Such papers are easily worn or torn and small type will very soon become unreadable. It therefore follows that if good typographical work is to be done, it must be upon good paper.

No colored inks can compete with black ink, so far as durability is concerned. Unless a very good result is obtained, the page had better be printed in black, for black looks well on anything. When color work is bad, it is usually very bad, and attracts more attention to its inferiority than would a page in black. A blue-black or a bronze-blue or any other strong shade of a deep color is always in good taste. Dark colored inks have the advantage of distinctness

and further possess an artistic softness that adds to the general character of the work. Any kind of type looks well when printed with a dark color ink, but lighter colors need a rather heavy type in order that there may be enough body for the color to show. Light face type should usually be printed in some heavy color and not in bright colors, such as reds, greens or yellows, excepting in the highest grade of work, when the colors will be shown off to advantage. Very handsome effects are produced by the use of one shade of ink on a very much lighter shade of paper of the same color. For example, a dark-blue ink on a light-blue paper, or a dark-orange ink on a yellow paper. The catalogues issued by the manufacturers of ink are very handsomely gotten up and can be relied upon to provide an advertisement writer with the proper colors to harmonize. In selecting ink for any class of work, the printer should always be consulted. For most purposes one color of ink is sufficient and it should usually be black. If a second color is used, it must be with discretion. If economy is necessary, it will be better to use a good quality of one ink instead of poor paper with two inks.

Some printers have a reputation for high grade work; others for cheap work. The cheap printer will not admit it, but you can usually put it down that good printers simply will not do

cheap work and cheap printers can not do good work. Cheap paper, cheap cuts, cheap ink and cheap printers always mean cheap work; and cheap work has been the bane of church advertising. It rarely pays to send a job to a large number of printers, in order to get estimates from them. Find a printer whom you can trust. Tell him what you want. He will do the job in good style, and you will get the results—so far as he is concerned.

*A Million and a Half Sold of*  
**RALPH CONNOR'S WORKS**

**The Doctor.** A Tale of the Rockies.

*235th thousand.* 12mo, - - - 1.50.

"The best thing Ralph Connor has done since 'The Sky Pilot' and perhaps the best that he has ever done. Here he is at his strongest and best in drawing rugged pictures of rough but true men."—*N. Y. Times Review.*

**The Prospector.** A Tale of the Crow's Nest Pass.

*155th Thousand.* 12mo, - - - 1.50.

"A novel so intense that one grinds his teeth less his sinew should snap ere the strain is released."—*Chicago Tribune.*

**Gwen.** The Canyon story from "*The Sky Pilot*" in *Art Gift Book Series*, beautifully printed in two colors with many illustrations and marginal etchings.

*15th thousand.* 12mo, art cover, - - - net .75.

**Glengarry School Days.** A Story of early days in Glengarry.

*85th thousand.* 12mo, Illustrated, Cloth, - 1.25.

"Gets a swing of incident and danger that keep you tearing away at the pages till the book is done."—*N. Y. Mail.*

**The Man from Glengarry.** A Tale of the Ottawa. *210th thousand.* 12mo, Cloth, - 1.50

"A legitimate successor to 'The Sky Pilot' and 'Black Rock,' which secured him swift fame that leaps to the author who strikes a new and effective note."—*The Literary Digest.*

**The Sky Pilot.** A Tale of the Foothills. Illustrated by Louis Rhead.

*310th thousand.* 12mo, Cloth, - - - 1.25.

"Ralph Connor's 'Black Rock' was good, but 'The Sky Pilot' is better. The matter which he gives us is real life; virile, true, tender, humorous, pathetic, spiritual, wholesome."—*The Outlook.*

**Black Rock.** A Tale of the Selkirks. Introduction by George Adam Smith. Illustrated by Louis Rhead.

*550th thousand.* 12mo, Cloth, - - - 1.25.

"Ralph Connor has gone into the heart of the North-west Canadian mountains and has painted for us a picture of life in the lumber and mining-camps of surpassing merit."—*St. Louis Globe Democrat.*

## By Robert E. Knowles

### The Web of Time

Cloth, \$1.50.

Mr. Knowles has been aptly described both in this country and in Scotland as the "Ian MacLaren" of Canada. Certain it is that out of his parish he has pictured a type of rugged, honest, God fearing people that will take rank with well known characters of "The Bonnie Brier Bush" or "The Little Minister." His latest novel deals with this same sort of people. It will add to Mr. Knowles' enviable reputation as a novelist who is well worth knowing.

### The Dawn at Shanty Bay

Decorated and Illustrated by Griselda M. McClure. Cloth, boxed, net \$1.00.

"A moving tale in which strong appeals are made to the deepest feelings of human nature. It is a Christmas tale, but it has lessons that may be learned with profit at any season. In addition, it is written in the most fascinating style.—*Denver Republican*.

### The Undertow

A Tale of both Sides of the Sea. *Third Edition*. Cloth, \$1.50.

"The reader's interest is strongly held from the beginning. What is really the best part of the author's work is that which has to do in bringing out so finely and strongly the sharply defined characteristics of a Canadian-Scotch home.—*Chicago Evening Post*.

### St. Cuthbert's

A Parish Romance. *Tenth Edition*. Cloth, \$1.50.

"What Ian MacLaren has done for his Scotch parish and what Barrie has done for Thrums, that Robert E. Knowles has done for his Canadian church folks. Mr. Knowles has written with a rare sense of humor which is not to be overlooked. Beyond the kindly humor of the sketches, they are in part as instinct with sentiment and pathos. It is a new field of romantic interest Mr. Knowles opens up in St. Cuthbert's.—*Albany Argus*.

## By HUGH BLACK

### Christ's Service of Love

12mo, cloth, - - - net, \$1.25

Meditations centering around the memorial of the Lord's Supper. The author stirs the mind and heart to a deeper comprehension of the meaning of the ordinance and a more intelligent joy in its participation.

*Edinburgh Sermons*

### Listening to God

12mo, cloth, - - - net, \$1.25

A new volume of sermons by this popular preacher and writer. Mr. Black has resigned his Edinburgh pulpit to accept the chair of Practical Theology at the Union Theological Seminary, New York.

### Friendship

65th thousand. Cloth, gilt top, boxed, \$1.25

Edition de Luxe, - - - net, \$1.50

Leather, - - - net, \$3.00

Printed in colors, with ornamental borders and chapter headings, from original drawings by F. Berkeley Smith. "Tender and winning and at the same time vigorous and incisive. Shows the fine grain of the man's nature."—*The Outlook*.

### Work

8vo, de Luxe, gilt top, - net, \$1.50

"Not a sociological treatise. It is a practical treatment of the every-day duties of life, and shows that even on the humblest plane are the highest ideals possible."—*N. Y. Times Saturday Review*.

### Culture and Restraint

12mo, decorated cloth, gilt top, net, \$1.50

"This weighty and interesting book is commended to every thoughtful and reading man."—*Ian Maclaren*.

### The Dream of Youth

12mo, decorated boards, - 30 cents

"An excellent discourse based on Solomon's choice of wisdom in a dream."—*S. S. Times*.



W O R K S B Y R E V.

**J. Wilbur Chapman, D. D.**

**Another Mile**

And other Addresses. cloth, net .75.

A stirring new volume of the Evangelist's Addresses.

**S. H. Hadley of Water Street**

A Miracle of Grace. Being the life of S. H. Hadley of the Water Street Mission, New York.

**Kadesh-Barnea**

The Power of a Surrendered Life.

*28th thousand.* 16mo, paper, - .15.

Cloth, - - - - net .30.

**And Peter**

And other Sermons. *40th thousand.*

12mo, paper, .15; cloth, - net .30.

**The Lost Crown**

12mo, paper, .15; cloth, - net .30.

**Received Ye the Holy Ghost?**

*3d thousand.* 18mo, flexible cloth, .50.

**The Ivory Palaces of the King**

*6th thousand.* 18mo, cloth, - .25.



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